A CONFVTATION

Of the Popes Bull which was published moze then two yeres agoe against Elizabeth the most gracious Quéene of England, Fraunce, and Ireland, and against the noble Realme of England: together with a defence of the sayd true Christian Queene, and of the whole Realme of England.

By

Henry Bullinger

the Elder.

AT LONDON.

Printed by Iohn Day dwelling ouer Aldersgate.

AN. 1572.

¶ *Cum Priuilegio Regiæ Maiestatis per Decennium.*

HONI : SOIT : QVI : MAL : Y : PENSE

¶ To the right honourable and his singular good Lord Robert Dudley Earle of Leiceſter, Baron of Denbigh, Knight of the honourable order of the Garter, one of the Queenes Maieſties moſt honourable priuie Counſell. &c. Arthur Golding wiſheth health, proſperitie, and abundaunce of Gods grace.

WHat miſchiefe hath of late yeares bene attempted againſt this Realme, and how great a flame hath bene kindled againſt the walles of the Church, through the great Treaſons that haue bene practiſed to confound the whole ſtate, by reaſon of the Popes moſt peſtilent Bull: your Lordſhip right well knoweth: yea and it is euen yet ſtill ſo apparant (or rather preſent) in all mens eyes, as there is no wiſe man but he trembleth at the dreadfull remembraunce, nor ſimple & godly minded man, but he wondreth at the marueilous diſappointing of the daungers, which were ſundry times ready to haue ouerwhelmed vs, euen in one moment, had not God reached out his mercifull hand from heauen in the open face of the world to defend vs. For it can not be denied, but that therby, open defiance hath bene made to faythfulneſſe and allegeance: honeſtie and vertue were ſhamefully defaced: Religion and Iuſtice were openly aſſaulted: neiborod and charitie were trecherouſly deſpiſed: God and godlineſſe were wickedly impugned: our moſt vertuous and renoumed Princes Maieſtie was traiterouſly impea-

 ched

ched; her rightfull preheminence diuersly assailed, her vnblameable doinges causelesse diffamed, her gracious clemencie scornfully abused, her noble person priuily pricked at, the welfare of the whole Realme daungerously hazarded, and the state thereof either intitled to inward Competitors, or profered as a pray to forreine enemies. Is it not a straunge case, that a Romishe Bull (or to speake more rightly, a childishe bable) should be able to worke such inconueniences, euen where the Gospell shineth most lightsomely? And yet we see, that not onely some of the rude and witlesse sort, but also many of the greater sort, which thought them selues no small fooles, ne were in deede no young babes, were contented to become such Calues, as to runne out of Gods blissing, into the warme Sunne, and to turne their weapons into their owne bowells, at the bellowing of an outlandishe Bull, which notwithstanding was but a Leaden Bull, a paper Bull, a painted Bull, and had neither breath, mouing, nor voyce of it own, till the Calues them selues had breathed into it. But righteous art thou O Lord God, and rightfull are thy iudgemētes. They digged a pit for others, & are fallen into it them selues. They layd a snare for thine elected, and their own feete be snarled in it. Yea thou hast turned their purposed mischief vpon their owne heades. Let the Papistes still feele, and let all the world still see, how it is thou onely that fightest for vs O Lord God of Hostes. Now albeit that the brunt of that abhominable Bull, were bent directly at our most gracious souereigne Lady Queene Elizabeth, & at her Maiesties Realme and faythfull subiectes: yet notwithstāding forasmuch as the matter doth implyingly concerne the whole state of Christes Church, which the Romishe Antichrist laboureth to draw away frō the obedience & loue of her true husband Christ, to the adulterous imbracing of Sathan: Henry Bullinger the Elder, that godly & painfull

full minister of Christes Gospell in the Church of Zurike, being by nation a mere straũger, but by Christen Religion a deare brother vnto vs, hath (as it appeareth by his owne Epistle) written this present confutation therof in Latin, at the request or motion of certeine of our right reuerend & godly Bishops. By meanes wherof, the case which otherwise had bene more peculiar to our selues, is now become cõmon to all the true worshippers of Christ. For such is the nature & bond of holy Religiõ, that whatsoeuer happeneth to any seuerall mẽber of Christes Church, the feeling therof disperseth it self into the whole body, so as they ioy together & sorow together, & also lay all their forces together, to withstand their cõmon enemy, & to put him to flight by the power of the word, & of the spirite, wherwith they be led & gouerned. Therfore to the end that such as haue any where ben bewitched by the sorceries of the Romish Circe *and her Idolatrous hypocrites, may returne to their right wits, & ceasse to be deceaued: and that the simple & ignorant may not be seduced by such fond toyes heerafter: He learnedly, pithely, & breefly confuteth the vnhoneste and shamefull slaunders of that rayling and reprochfull libell, defendeth the innocencie of our most vertuous souereigne Lady, maintaineth the Religion now stablished by publike authoritie of this Realme, disproueth the false vsurped supremacie of the Romane Prelates, sheweth the right vse of the keyes which Christ hath cõmitted to his Church, bewrayeth the weaknes of the Romish Iupiters thũdercracks, and discouereth the horrible crueltie and outrage of the Popes, in maintaining their wrongfull & vnmeasurable power. And heerwithall, his desire is, that the same his doing may turne to the profit & cõmoditie of as many as may be. For the accõplishment wherof, & that our nation (in whose behalfe it was chiefly writtẽ) may the more largely & plenteously enioy the benefit, wherof the first cause hath*

sprong frō thē selues: I haue turned the sayd boke into our own mother toung: a worke right necessary & profitable for all such as mind to keep them selues true seruauntes to God, & faithfull subiectes to their prince, or can finde in their hartes to loke vpō the light of the truth to their own benefite & incomparable comfort. For doubtlesse, if there be any whom the present experience of our owne times cannot moue: they shall see it euidently proued by this booke, that the fruite which the crediting or receauing of Popishe Buls, & such other pedlary trash of Rome yeeldeth, is nothing els but horrible murther, Rebellion, slaughter, Treason, & all maner of diuelish & mischieuous wickednesse, matched with most extreme calamitie, hartgreef, & misery: and in the end (vnlesse Gods wrath be pacified by timely repentance) accōpanied with vneschewable losse both of body & of soule. Wherfore, as well in consideration of the premisses, as also presuming vpon the apparant signes of your Lordships former fauour & great good will towardes me: but specially forasmuch as you are of that most honourable nūber, vpon whose wisedome, foresight, trustinesse, pollicie, & stoutnes, God hath ordained the securitie of our most gracious soueraigne Lady, & of her Maieslies Realme & subiectes, & (which more is) of his owne Religion and holy word to rest & depend: I haue takē boldnes to dedicate this my trauell vnto you, assuring my selfe that your good liking & well accepting of the same, shall cause it to be the more readily receaued, & willingly imbraced of all others, which thing I most humbly and hartily desire. And thus I cōmit your good Lordship to the continuall protection of almightie God.

Dated at London the x. of Ianuary. 1571.

De Sereniſſ. Angliæ, Franciæ, & Hiberniæ Regina Elizabetha. &c. Et Bulla impij Pij Pontificis Romani in illam edita.

Terrifico nuper crepitantem fulmine Bullam
Expuit irato feruidus ore Papa.
Perculit inſolitus quorundam pectora bombus,
Aſt horum fortis riſit Eliſa metum.
Atq; ait: ah miſeros, crepitus quos terret aſelli:
Hæc ex Tarpeio culmine Bulla venit.
Scilicet hoc os eſt, quo vana tonitrua ructat
Beſtia, quæ in terris creditur eſſe Deus.
Ex opere artifices, mea tu nunc Anglia, diſce
Latrones, fures, ſacrilegoſq; Papas.
Aethereo hanc Chriſtus diſſlabit flamine Bullam.
Stultus, qui bullas pondus habere putat.

In Bullas Pontificum.

DVm vendit terras, Cœlum, Cœliq; potentem
Roma, diu emptores luſit auara ſuos.
Jam deerant merces, cum mox diuendere bullas
Cœpit, & his fumos miſcuit ipſa ſuos.
Cur igitur Romæ Cœlum Cœliq; potentem
Quæris adhuc? alijs vendidit iſta prius.
Mordaces præter fumos, bullaſq; tumentes,
Nunc nil, quod poſthac vendere poſſit, habet,
Si quis emis bullas, bulla tu vanior omni es:
Sin fumos: oculis, væ malè ſane tuis.

In

In Bullas & Venias Papisticas.

Nugis fictitijs, & Bullis Roma superbit,
Nugas & Bullas vendere Roma solet,
Bullatas nugas, nugales improba Bullas
Non vereor Venias dicere, Roma, tuas.
Nomina conueniunt rebus, cum vanius illis
Nil sit, cum nil sit prorsus inutilius.
Ast vt aquis bullæ citò nascuntur, pereuntq;
Sic pereant Bullæ, Roma superba, tuæ.

¶ To the moſt reuerend, godly, and vigilant Biſhops of the noble Realme of England, L. Edmũnd Grindall Archb. of Yorke, L. Richard Coxe Biſhop of Elye, and L. Iohn Iewell Biſhop of Saliſbury, my right honourable Lordes and moſt deare brethren in Chriſt, the Præface of *Henry Bullinger*, Elder.

RIght reuerend fathers in Chriſt, my right honorable lords and moſt deare brethren, I acknowledge my ſelf greatly bound vnto your goodneſſe, that wheras we be ſet ſo farre a ſunder, you dwelling beyond the ſea in England, and I liuing here in Swicerland not farre from the Alpes: yet neuertheleſſe you of your goodnes do by your often writing earneſtly maintaine, preſerue, yea and by daily increaſing, more and more aduaunce the frendſhip and brotherhood long agoe begonne betwixt vs. In reſpect wherof I ought of right to ſhew my ſelfe by all meanes thankfull & ſeruiceable vnto you. And wheras now of late, by ſending to me the Bull of *Pius* the fifth, biſhop of Rome (which I had not ſeen nor heard of afore) you haue miniſtred occaſiõ vnto me, to do, or at leaſt wiſe to attempt ſomwhat for the glory of Chriſt our onely redemer, and for the welfare of his Church which is among you in Englãd, againſt the Romiſh Antichriſt: behold, I

dedicate vnto your Lordſhips this confutation of mine ſet againſt the Bull: ſubmitting the ſame to your moſt exact iudgements, wholy to ſtand or fall according to your good pleaſure. Neuertheleſſe I beſeech you to accept in good worth this indeuour and good will of mine, moſt deſirous both to further ſo good a caſe, and alſo to pleaſure your Lordſhips. Otherwiſe I freely confeſſe mine own abilitie to be very ſmall, and your learning to be right great, ſo as ye could haue handled this matter farre better than I, if it had pleaſed you. Notwithſtãding foraſmuch as I haue perceaued, that by this my ſimple trauell I ſhall pleaſure your Lordſhips: I would not that you ſhould finde any want in me. Chriſt our Lord graunt that my treating therof may be abundãtly frutefull vnto many. I beſeech you vouchſaue to ſalute my right reuerend Lords & moſt deare beloued brethrẽ L. *Rob. Horne* Biſhop of Wincheſter: L. *Edwin Sandes* Biſh. of London: L. *Iohn Parkhurſt* Biſh. of Norwich: L. *Iames Pilckinton* Biſh. of Durham: and alſo M. *Iohn Ælmer*, M. *Sampſon*, M. *Humfrey*, M. *Leuer*, M. *Foxe*, and the reſidue, ſomtime cõpanions of your exile in Swicerland and Germany: to the prayers of all whom I cõmend my ſelfe. And all the Miniſters and brethren that be here, wiſh all proſperitie to you all, in our Lord Ieſus Chriſt. The Lord Ieſus bliſſe the Miniſterie of your good Lordſhips, and preſerue you from all euill.

(v)

From Zuricke in the moneth of February, the yeare of our ſaluation. 1571.

¶ The ſumme of the Romiſh Bull publiſhed againſt the moſt vertuous Queene of England, and the whole noble Realme of England.

Irſt and formeſt it ſæmeth requiſite to heare the very effect of the Romiſh Bull. For the Bull it ſelfe is not worthy to be recited at large, and in forme of words as they terme it. Wherin notwithſtanding we will ouerſlip nothing that is to any purpoſe, and which may ſæme worth the confuting. In the enterance of it, the Pope in moſt ample wordes blazeth and boaſteth that vnmeaſurable power of his, which he termeth the fulneſſe of power, receiued (as he would beare men in hand) from the gouernour of all thinges our Lord Jeſu Chriſt, which committed the catholicke and Apoſtolicke Church to one alone vpon earth, euen to Peter the prince of the Apoſtles, and to Peters ſucceſſor the Biſhop of Rome, with fulneſſe of power to gouerne it, ordeining him alone to be ſouerein ouer all nations and all kingdomes, to plucke vp, throw downe, diſperſe and deſtroy: and againe to plant, and build vp, that he might hold the Chriſtian people together in vnitie of the ſpirite, and yelde them vp ſafe and ſound to their Sauiour.

Out of this fulneſſe of power, mounting vp into his high throne, which he termeth the ſouerein ſeate of iuſtice: and taking vpon him to be both iudge and accuſer, he thunderingly readeth forth from thence the articles of his accuſation which he hath to alledge againſt the moſt vertuous Quæne of England, whom euen at the firſt chop with a ſlaũderous mouth (vtterly proper to him ſelf) he termeth a bondſlaue of moſt hainous euil doings, which hath brought backe into miſerable deſtruction, the Realme of England,

sometime turned away from the Church of Rome by that prince of blessed memory Henry the 8. (whom the Bull termeth a reuolted runneaway) and now of late brought againe to the Catholicke faith by Quéene Mary: and to be short, he sayth she is become the refuge of all runnegates and naughtipackes: who also willeth her selfe to be taken for onely souerein Lady in all cases both temporall and spirituall, monstruously vsurping the place of supreme head: and finally which hath presumed to dispose of Bishops, parsons of Churches, and other Catholicke priestes, and to determine of ecclesiasticall cases, deposing and oppressing the catholicke Bishops, and aduauncing and putting in their rowmes leawd preachers, and ministers of vngodlinesse. Moreouer (sayth the Bull) she hath abolished the sacrifice of the Masse, prayers, fasting, choice of meates, single life, and all catholicke rites, and commaunded bookes that conteine open heresie, to be set forth to the whole Realme, and wicked mysteries and ordinances receiued and obserued by her selfe according to the appointment of Caluine, to be also obserued of her subiectes. She hath forbidden the Clergie and laitie to acknowledge the Romane Church, or to obey the commaundementes therof: yea and she hath compelled them to renounce by othe the authoritie and obedience of the Bishop of Rome: She hath layd penalties and punishmentes vpon such as shall disobey, and hath executed the same vpon such as haue continued in the vnitie of faith and obedience aforesayd: and therwithall also she hath cast the catholicke bishops in prison, where they haue ended their daies miserably, pyned in much and long languishing and dayly sorow. All which thinges are so notorious, as there is no rome left for any excuse, defence, or shift to serue in the matter.

Wherfore rising now out of ỹ throne of his with sword drawen, and pronouncing the extremest sentence against the most vertuous Quéene, yea and against all her complices through the whole Realme: he denounceth and declareth

clareth her an heretick, and a fauourer of heretickes, and therfore most proudly determineth her to be stricke through with his curse, and cut of from the vnitie of Christes body, and moreouer to be depriued of her kingdome, and of all right of her crowne, & of all maner of other prehemínence, dignitie, and priuiledge. And not content with this, he procéedeth yet further, and geueth charge to all and singular the Quéenes Nobilitie, and other her subiectes, that vnder paine of the sayd curse they obey not hereafter the lawes and commaundementes of their pretensed or supposed Quéene, as he termeth her. Yea and in what sort soeuer they were sworne vnto the Quéene, he assoileth them all of such othe, and vtterly dischargeth them of all duetie of subiection, fealtie, and allegeance.

Vpon all which thinges it followeth most manifestly, that by setting that most vertuous Quéene and the noble Realme of England and other nations at oddes among thē selues, he doth most cruelly and wickedly put her in hazard both of her foes, and of her frendes: yea and (which is horrible to be heard) of her owne subiectes to be trayterously torne in péeces through ciuill warres and most outragious seditions, if there were any so mad, and so voyde of all godlinesse and manhood, as to suffer such (that is to wit, so deuilishe and hellish) furie to be so inspired into them by the inchauntmentes of this venemous beast.

Hitherto I haue declared what thinges are conteined and set forth in that wicked, slaunderous, seditious, and bloudy Bull. Of which thinges, if any man be desirous to haue a more compendious abridgment, and yet neuertheless as fully presumptuous and shameles as that which hath béen shewed already: let him heare what maner of title the Bull hath set before it to the face of the world.

The sentence declaratorie of our most holy father Pope Pius the fifth, against Elizabeth the pretensed Queene of England, and the heretickes that cleaue vnto her. Wherby also all her subiectes are declared

assoiled of their othe of allegeance, and of all other duties whatsoeuer, and those that obey her heerafter are wrapped in the same curse.

¶ That the foresayd vnmeasurable power of the Romish Bishop, is not proued by these wordes of the Lord vnto Peter: *Peter louest thou me? feede my sheepe.*

HItherto you haue patiently heard the Popes sentence or declaration by his Bull, against the most vertuous Quéene of England. &c. and now I pray you be so good as gently to heare me also. I will bréefly and plainly shew, how there is no truth, substance, or soundnesse in this Bull, and that the cause which the Pope maintaineth and pleadeth against the most noble Quéene, is euill and vniust: but the case on the Quéenes side very good and rightfull. And I will begin at that vnmeasurable power of the Pope, which he boasteth of, and by force whereof he taketh vpon him to be iudge in this case. For that being once ouerthrowen: all the whole Bull falleth to the ground, together with the iudgement builded vpon this ruinous foundation, and so shall ỹ Pope sit in that seate of his, not a terrible or iust iudge, but an Idoll, to be despised, yea and to be spit at of all good men, and his sentences shall be no more the thunderbolts of Iupiter, but counterfait flashes glistering out of a basen, in no wise worthy to be regarded. Then let that most holy or rather most prophane father tell vs, where or by what wordes, our Lord deliuered vnto Peter alone, and vnto Peters successor the Bishop of Rome, that his fulnesse of power: that is to say, his supreme and most absolute power, as well in spirituall as in temporall matters. Let him tell vs where or by what wordes, the Lord created the Bishop of Rome prince ouer all nations and ouer all kingdomes. I am not ignorant of your stincking

what ỹ Popes beare men in hand concerning their infinite power.

and

and vnsaucrie fables in this behalfe. I am not ignorant what Decretalls haue bẽn put forth by Gregory the ix. Boniface the viij. Innocent the 4. Clement the v. Iohn the xxij. and such other like to these, cõspirators & Catilines companions. As for me, I will not heare those decrées or Decretalls, which ỳ famous Lawyer Marsilius of Padwa, no lesse aptly than truely sayd to be neither Gods lawes nor mans lawes, but proclamations of plaine vniuersall souereintie. You say that without any parable at all, Christ our Lord gaue the fulnesse of power which ye brag of, to Peter, and to Peters successor the Pope. Bring forth therfore some euident record of this your allegation, out of the new Testament. Truely ye be not able to bring forth one tittle, or one iote of this your allegation. And therfore with most wicked lyes, and forgeries haue both you and your predecessors now certaine hundred yeares, scared and seduced good men, that leaned too much vnto you through too light beléef, and ouermuch fearfulnesse.

For where as they haue alledged the wordes which our Lord after his Resurrection did thrise repeate and vrge vpon Peter, namely, *Peter louest thou me? feede my sheepe:* Certes I wonder that both they, and you are so past all shame, that ye dare bring these thinges for the stablishing of your kingdome, or rather your tyranny. As who would say, we be all of vs blind, or blockes, voyde of common reason, and not able to perceaue how those wordes perteine not to souereintie, but to seruice. Peter was by this meane to be comforted by the Lord, and to be restored to the name and office of Apostle, which he séemed to haue lost at the Lordes passion, chéefly in this respect, because he had a fowler fall then the rest of the Apostles, insomuch as he had thrée times denied, yea and also forsworne his Lorde and Maister. Therefore least by his thrise denying he might séeme put out of his office of Apostleship: the Lord on the other side by his thrise cõfessing of his loue, and enioyning him his charge, receaueth him againe and admitteth him

to the office of Apostleship, to fede the Lordes flocke together with the rest of the Lordes Apostles. For who can say, that the feeding of the Lordes sheepe was committed to Peter onely, and not to the other Apostles also?

An obiection.

But Peter was inflamed with singular loue, both toward the Lord, and toward his Church. The same loue doth the Lord require of euery shepheard of the flocke. But what (I pray you) perteineth that to the Bishop of Rome, who (to speake no worse of him) burneth in desire of dominion, riches, & voluptuousnesse? The Lord bad Peter fede the Lordes flocke. He hath also committed the charge of his flocke, to all faythfull ministers that loue him vnfainedly.

The answere.

Againe, what maketh this to the ratifying of the tyranny of the Romish Bishop? To fede, is not to aduance mans selfe aboue all power, to make kinges and princes subiecte to him, and to vsurpe fulnesse of power ouer all mē and all things: but to fede, is to teach, to exhort, to rebuke, to comfort, and to gouerne Christes flocke according to Gods word. Shepeheardes therfore are the teachers in the Church, which fede the Lordes flock by preaching the Gospell. For the foode of Christes sheepe is his word. And the sheepe, are Christes chosen, and the people of God. Hereof the shepeheardes are ministers and not lordes, subiecte to the cheefe shepeheard Iesus Christ, whose onely is, and continueth all souereintie, all power, and all glory: as the Lord him selfe expoundeth this matter of the flocke, or of the sheepe, & of the shepeheardes, and the maner of feeding, in the 21. chapt. of Iohn: and as Peter him selfe also accordeth, saying: *I which am also an elder & a witnesse of Christes afflictions, and also a partener of the glory that shall be reuealed, beseech the elders that are among you, feede Christes flocke as much as in you is, playing the Bishops, or taking care of it, not constrainedly, but willingly, not seeking filthely after gaine, but of an earnestly affected mind: not as though ye were Lordes ouer the parishes, but so as ye may be patterns to the flocke.*

To fede.

Shepeheards, Pastors, or Feeders.

Foode.

Sheepe.

1. *Pet.* 5.

Harken to this ye Romish Monarkes.

Lift vp your eares here ye Romish Monarkes, harken, and

and marke what your owne Peter sayth. He nameth not him selfe Lord, head, or prince, but fellowe elder: yea and as for the Lordlinesse and other fowle vices wherwith you be so bespotted, or rather allberayed: he forbiddeth the desire of them. And Christ he hath set forth the high shepeheard in singular humilitie, and saith to be loked at, and him to be serued. &c.

After the same maner speaketh also the Apostle Paule in the Actes of the Apostles, to the shepeheardes that were assembled in the Synod of Miletum, saying: *Take heede to your selues, and to the whole flocke wherein the holy Ghost hath made you Bishops* (whom Luke a little before called priestes or elders) *to feede the congregation of God, which he hath purchased with his bloud*. Againe, the same Paule a little afore in the same oration of his, declareth after what sort he him selfe had hitherto in that vocation of his fed the Lordes flocke cõmitted vnto him, and sayth: *I haue shunned none of those things that were for your profit, but haue preached vnto you, and taught you openly and priuately, witnessing both to the Iewes and to the Grekes, the repentaunce towardes God, and the fayth toward our Lord Iesus Christ*. It appeareth then by this plaine expositiõ of the Apostle, more cleerly then the light, that (according as I haue sayd a litle erst, and now againe am glad in repeating the same do gather it out of the Apostles wordes, to the end I may the better beate the truth into all mens heades, against most shamefull leasinges) the flocke or shæpe are the Lordes people or Church. For the Apostle sayd: *Take heede to your selues, and to the whole flocke, wherin the holy Ghost hath made you Bishops, to feede the Church of God*. And so the shepeheardes are the teachers, ministers that fæde the flocke by teaching and preaching openly and priuately. And so the fode is rightly sayd to be doctrine: and yet not euery doctrine, but the doctrine which (as Paul sayth) *teacheth repentaunce to Godward, and beleefe in Iesus Christ*.

Act. 20.

what ỹ sheepe or flocke be.

Teachers.

Doctrine.

This I say is the sound, simple, and not any strange,

racked, or wreſted expoſition of Chriſtes wordes [*feede my ſheepe:*] but taken out of the very own wordes of the Lord him ſelfe and of his Apoſtles, and therefore to be preferred before all other interpretations, and none other that diſagreeth with this (what interpreter ſoeuer be the author therof, be he olde or be he new) is to be admitted or receaued. Therfore no man neede now to dout that it is out of all dout, that by theſe the Lordes wordes, *feede my ſheepe*, there is not graunted neither to Peter, nor to the Biſhop of Rome, that fulneſſe of power which theſe men boaſt of, and which they beare the world in hand to be geuen by thoſe wordes.

The maner of the Biſhop of Romes feeding.

I could alſo alledge other teſtimonies for our ſide concerning this maner of feeding out of the Prophets, as out of the iii. chapt. of Jeremy, and the xxiiii. of Ezechiell, but that I labour to be ſhort. Yet, becauſe I will not diſſemblingly ſkippe ouer any thing in this matter, I confeſſe that the Romiſh Biſhop hath alſo very euident witneſſe in the Prophets of his gouernmēt, and of his maner of feeding. For Zacharie proteſteth and ſayth: *The Lorde ſayd vnto me, yet take vnto thee the tooles of a fooliſh ſhepeheard. For beholde I raiſe vp a ſhepeheard vpon the earth, which ſhall not viſite the thing that is cut vp, nor ſeeke the thing that is youthfull or fooliſhe, nor heale the thing that is broozed, nor feede the thing that ſtandeth: and ſhall eate the fleſhe of the fatter ſort, & breake of their hoofes. Woe be to the idoll ſhepeheard, and which forſaketh his flocke:* and ſo forth as followeth in the xi. chapt. of Zacharie. Here haue ye a loking glaſſe ye Romane Biſhops, wherin ye may beholde and diſcerne your own phiſnomie.

Zach. 11.

That the Biſhoppes fauourers, neither by theſe wordes of Chriſt, *I haue prayed for thee Peter*: nor yet by theſe wordes, *Behold here be two ſwordes*: can ſufficiently proue, that that power is geuen them which they vaunt of.

Neuer

NEuer a whit the more do these mē further or beautifie their case, when againe in defence of thēselues and their soueraigntie, they alledge our sauioures wordes at such tyme as he sayd vnto Peter: Simō, behold Sathan hath craued you, that he might winow you as it were wheat. But I haue prayed for thee Peter, that thy faith may not faile, &c. For, to what purpose this sentence pertayneth, the Lord himselfe declareth immediatly by the wordes which he addeth, saying: And when thou art turned againe, strengthen thy bretherne. Starke mad and geuen vp into a wilfull wicked mynde must he néedes be, that wresteth these sayinges to the maintenance of the Popes most wrongfull power: which are most manifestly apparant to be spoken to the admonishment and comforte of such as are falne. For that place, by warning vs before hand, doth simply teach vs the same thing which Peter himselfe hath taught vs afterward, saying: your aduersarie the deuill walketh about like a roaring Lyon, seeking whome he may deuour (which thing our Lord expressed by saying, *He hath craued you to winowe you,* whome withstande you watching by fayth. For the Lord in those his wordes vnto Peter, teacheth vs not only that thing, but also this: namely, that our standing out in temptations, is not by our own strength, but by the defence, helpe, and benefite of Christe our Lord, who doubtlesse geueth, increaseth, and maintayneth fayth in vs, which John in his Epistle calleth the victory that ouercōmeth the world. Furthermore it teacheth vs, that neither the offences which we haue committed, nor the incessant and importunate trauailes of Satan against vs, must in any wise make vs dispayre, when we be exercised with temptations, yea or also falne in our encounters: considering how Peter the denier, yea and forswearer of Christ, obtayned forgeuenesse at Christes handes: which was done for an euerlasting assuraunce and witnesse, that all sinners although they be beguiled by Sathan, shall neuertheless be gently receyued into fauour, if they returne

Luk. 22.

1. *Iohn.* 5.

to the Lorde. For this is it that Peter (beyng himſelfe winowed by Sathan, but yet gathered vp againe, and ſet vpon his fæte and preſerued by the protection of Chriſt) ſhoulde ſtrengthē his brethrē. And what I pray you do theſe things make for the ſtabliſhing of the vnmeaſurable and moſt licentious power of Popes? It neuer came in the mynde of Chriſt nor yet of Peter, to thinke any thing therof. Full of ſacrilege therefore is theſe moſt corrupt mens expoſition, whiche they force vppon vs, vtterly againſt our Lordes wordes.

The fayth of the Church of Rome neuer fayled.

But what ſhould it make to the proofe of their ſouereintie, though it were neuer ſo true which they ſay, that the fayth of the Romain church neuer fayled? Yet finde we not that the Lord ſpake any ſuch thing here. I haue prayed for thée Peter, (ſayth he) that thy fayth may not fayle. And although Peters fayth which he had geuen him, which alſo he preached, yea and (adde further) which he preached at Rome, be continuall, and ſuch as neuer fayleth as truely, through Gods grace, it floriſheth in places innumerable at this day through the whole world, and like as alſo it was neuer vtterly quenched at any tyme): what pertayneth ẏ to the Romiſh Church in theſe dayes, and to ẏ moſt arrogant ſupremacie of ẏ ſame? But it is much more eaſily ſpokē then proued, that the fayth of the Romane church neuer fayled, if by her fayth, ye meane that ſimple and vncorrupted fayth which Peter had and taught. For to auoyde multiplieng of wordes, goe to: let indifferent compariſon be made, what maner of doctrine and fayth Peters was in old tyme, and what maner of doctrine and fayth the Romaine churches is at this day, vnder the Romane biſhops. Go to, let compariſon alſo be made betwene the maners & whole lyfe of Peter, and the maners and lyues of the Romiſh biſhops, which will néedes be Peters ſucceſſors. And therupō let iudgement be geuen.

Compariſon betwene Peters fayth and the Romiſh fayth.

When the Lord after ſupper, as he was goyng to the garden of mount Oliuet, bad his diſciples ſell euen their gar-

garmentes and get them swordes: and vpon the answer of his disciples how they had two in redinesse, sayd they were enowe: he did not then deliuer both the swordes as well spirituall as temporall, to be vsed in the Church vnto Peter, to whome onely and peculiarly he did not then speake. For by and by he addeth the cause of this his commaundement, saying: I say vnto you, yet must this Scripture be fulfilled in mée, *and he was reckoned among offenders*, verely meaning thereby, that he should vppon mounte Oliuet be bound and led away as a transgressor, and that his disciples also should be put in extreme hazarde of their liues: from which notwithstanding he would deliuer them, not by the terror of any swoorde, but by his owne only voyce or power. The Lord then ment another thing, yea and a farre other thing, than to yeld the vse of the temporall swoord, and this endlesse authoritie either to Peter, or to any other mã. Nay rather whẽ his disciples were redy armed to fight, he ment to set before their eyes, euẽ vpõ mount Oliuet, that in the persecutions which should come vpon thẽ for his sake, they should not be deliuered by the helpe of temporall swordes, but by the ayde and woorde of their maister Christ, saying: if ye séeke me, let these go their wayes. And to this end did the Lord suffer Peter to draw his swoorde, and to make assault vpon Malchus the bishops seruaunt. But what preuayled Peter by that? So little did he with that swoorde of his deliuer himselfe or his fellowdisciples, (and much lesse his maister) from the present daungers: that he had rather turned the bloudy weapons of his enemies vpon himselfe, if his maister had not sayd, let these go their wayes. Then was it Christes protection, and not the swoord, that saued the disciples: and euen at this day also, as many as be saued in persecution, are saued by the same defence. Which thing he ment to shew to the eye by those swordes, both to them and to vs: warning vs couertly by the way, that in persecution we must turne vnto Christ and craue his help, who is able euen with a woorde to asswage any manner of

Christes bidding of his disciples buy thẽ swordes.

tempeſtes, be they neuer ſo outragious. And to this purpoſe ſerued the ſwordes, at leaſt wiſe which were brought at this tyme and to this ende to mount Oliuete at the commaundement of Chriſt.

Beſides this, the Lord expounding his owne wordes, turneth hym vnto Peter and ſayth: put vp thy ſword into the sheathe, for all they that take the ſword, ſhall periſh wt the ſword. Thinkeſt ỹ not that I can preſently pray to my father, and he will geue me mo then xij. legions of angels. But how then ſhall the ſcriptures be fulfilled? for ſo muſt it bee. Seeing therfore that the Lord commaundeth Peter earneſtly to put vp his ſworde into the ſcaberd: who ſeeth not, ỹ the Lordes bidding of his diſciples to cary out ſwords with them, was to the end that now by this ſight, he might openly and effectually and without all couerture, reſtraine the vſe of the ſword, both from Peter, and frō all miniſters, yea and to plucke it out of their handes when they had taken it already? Conſidering then how the Lord pulled that temporall ſword out of the handes of Peter: what wicked fœnd willeth you Biſhops to drawe the ſworde againe out of the ſcaberd, contrary to the Lordes commaundement, & to ſhake it, and to miſuſe it at your owne pleaſure? Doth it not irke you and ſhame you to ſay, that by theſe wordes of of the Lordes, is ſufficiently geuen vnto you the power of both ſwordes, whē as he hath geuē you ſo little or nothing at all therof hitherto, that he hath euen openly ſtriken the temporall ſword out of your handes? Now let the whole world iudge whether thoſe Romiſh gripes haue proued by the foreſayd textes of Scripture, that Chriſt hath geuen vnto them the very full power of both the ſwordes.

Matth. 26.

Certeſſe the teſtimonies which they haue hitherto alledged out of the Scriptures, haue not onely not geuen any thing to them: but alſo taken from them all the thinges which they clayme to themſelues againſt all right and reaſon.

Here

Here áre expounded theſe wordes of our Sauiour, *Thou art Peter, and vpon this rocke, &c.* and it is ſhewed that in thē there is nothyng ſpoken of the Popes fulneſſe of power: & that the church of Chriſt is not builded vpon Peter or the Pope.

THat ſwoꝛd of theirs wherof they made their vaunte being ſtriken out of their hand, by and by they make haſt to the rocke wherupon the Church is founded, and conſequently vnto Peter and his keyes. Foꝛ in theſe and by him, they auouch themſelues to haue receiued powꝛer and moſt full ſouereigntie, both of heauen & earth. And there they blaze out wonders of the building of the Church vpon Peter, and of the keyes and wonderfull woꝛking powꝛer of them, alledging foꝛ themſelues the woꝛdes of our ſauiour which are wꝛitten in the xvi. chap. of the goſpell of S. Mathew. But theſe men with their ſacriledge, they are neuer able to cleare themſelues, oꝛ make amends therfoꝛe do coꝛrupt this moſt holy place replenished with healthfull doctrine and conſolation. Which thing by gods helpe I wil euidently ſhew to the godly readers by ẏ things that enſew. The Loꝛd in that place demaundeth of his diſciples, whom men take him to bée. His diſciples anſwer, how there be diuers iudgementes and opinions of hym among the people: ſome ſaying him to be Helias, ſome Ieremy, &c. And by that queſtion it was the Loꝛdes wil to do them to wit, how there haue alway bene, & alwayes ſhalbe diuerſitie of opinions in the woꝛld concerning religiō; how be it, that no man ought to be offended at that diuerſitie: foꝛ we read alſo the Loꝛdes Apoſtle hath ſayd there muſt néedes be hereſies, to the ende, that ſuch as be tryed among you, may be made manifeſt. And vnto the foꝛmer queſtiō, the Loꝛd addeth foꝛthwith an other, namely, what the diſciples who had heard Chꝛiſt now a long while, and theꝛfoꝛe doutleſſe were better ſéene in matters of Religion thē

1. *Cor.* 11.

the common ſort were, I ſay what opiniõ they themſelues had of Chriſt. And by this other queſtion of his he ſhewed, that the ſure and true confeſſion in matters of Religion is to be aſked at the hand of the children of God: for they muſt not wauer as the children of this world do, and be ſure of nothing, nor apply themſelues to euery kinde of opinion after the liking and courſe of this world. Truly in many other places of the ſcripture alſo, is required a ſingular and true confeſſion of fayth, at the handes of euery one of gods children. To this queſtion Saint Peter, not ſo much in his owne name, as in the name of all the other diſciples, vttereth a ſingular confeſſion, ſaying: Thou art Chriſt ẏ ſonne of the liuing God, very God (I ſay) and very mã, euen that ſame anoynted, namely, the Meſſias or Chriſt that was to come into the world. The king I ſay, and prieſt, the mediator, pacifier, redeemer, and ſaluation of the whole worlde. And that this confeſſion is the true and ſincere confeſſion, Paule alſo the apoſtle of Chriſt, ſheweth in the third, fourth and tenth chapters to the Romaines, and in many other places.

The Lord liking well of this confeſſion, ſayth vnto Peter, Bleſſed art thou Simon the ſonne of Jonas: geuing to vnderſtand in theſe ſhort wordes, what and how great the force of true fayth in Chriſt is: namely, euen to iuſtify and make bleſſed, that is to ſay, to make partakers of eternall life, which thing the apoſtle ſheweth in large wordes in his Epiſtles to the Romaines, Galathians, Epheſians, & in other places. Furthermore the Lord immediatly addeth frõ whence commeth that ſame ſo excellent fayth, ſaying: flesh & bloud hath not opened it vnto thee, but my father which is in heauen. Fayth then hath not his originall in vs or of vs, but is geuen vs from heauen by the father of lyght, according as the Apoſtle witneſſeth in many places, and the Lord himſelfe ſaith in John: No man commeth vnto me, except my father draw him. *Iohn. 6.*

Moreouer this fayth grafteth vs in Chriſt, and maketh

vs

vs Christians, for there followeth in the Lordes wordes, *And thou art Peter*, namely, for confessing of the rocke. Petra, now what a rocke is, there is no man but he knoweth. And in the scriptures it is euery where Metaphorically applyed vnto God, because he is the strength, the stedinesse, the refuge, and the foundation of the faythfull, whereuppon they rest, and in whom only they be preserued. Of this (Petra) rocke, was Simon the sonne of Jonas called Peter, which name implyeth as much as if a man shoulde say, grounded vpon the rocke God, and grafted into Christ the sonne of God: stedfast, and so consequently a Christian, for the doctors & interpreters of holy scripture do terme Christians, Peters also, because that beyng setled by fayth vpon the rocke Christ, they drawe stedinesse, strength, and lyfe out of him, so as through the operacion of Christ, they be all their lyfe lõg stedfast in fayth, & honor Christ with all kind of vertues. And Peter himselfe also expounding this mysterie vnto vs, sayeth: *Christ (the rocke) is the lyuing stone, forsaken in deede of men, but chosen and precious vnto God, vpon whom we also as liuely stones are builded, that we may be a spirituall house, offeryng spirituall sacrifices, acceptable to God through Iesus Christ.* 1. Pet. 2. Whosoeuer are not such Peters or stones, there is no cause that they should glory at all of the name of Peter or Christians: for they continue that which they be, euen the children of this world.

There followeth yet further in ỳ Lordes wordes, *And vpon this Rocke will I build my Church.* By which wordes Christ ascending from the particular to the generall, and deliuering an vniuersall lesson to his Church, declareth most manifestly, that these thinges belong not to Peter alone, or to his disciples onely: but to the Catholike, that is, to the vniuersal church, wherof the foundacion, Rocke, and head, is Christ, vpon whom being builded by faith, she shal obtayne saluation. As if the Lord had sayd, not onely Peter is so called, of me the Rocke, but also as many as shal here-

after by Peters example, confeſſe me to be Chriſt the ſonne of the liuing God, and by this true fayth ſettle themſelues vpon me the onely foundation: all them will I take and acknowledge for my houſehold, that is to ſay for my church And this (that is to ſay) Chriſt the Rocke ſhall be the only foundation of Gods church in earth: and all they ſhall be members and citizens of this holy church, euen as many as beleue as Peter did, and ſettle themſelues vpon this foundation of ſoule health by the ſame fayth. And this is it, that the Lord ment by ſaying: *And vpon this Rocke will I builde my Church.*

And leaſt any man may doubt of this ſimple and true expoſition of the Lordes wordes, conſidering how diuers wreſt them, and draw them ſome one way and ſome another: Behold, I will by other places of ſcripture alſo, confirme and enlighten this expoſition aboue recited. Surely, the ſcripture doth euery where agreeably witneſſe, that by fayth onely in Chriſt, we be iuſtified & grafted into Chriſt, and made members of Chriſt and his church, which is the communion of all ſaintes, that is to ſay of the faythfull, reſting vpon Chriſt: and that no creature (no not euē Peter himſelfe, & much leſſe the biſhop of Rome) cā be the Rocke, the head, & the foundatiō of the Catholike church. And leaſt any mā may thinke this thyng hard and varying from the truth: foraſmuch as it is directly againſt the decrees of the Romiſh church: Loe, I in this caſe bring in the cleare and vndoubted recordes of the holy Ghoſt himſelfe ſpeaking by the prophetes and Apoſtles. Dauid in the 18. pſalme cryeth out, ſaying: *Who is God beſides the Lord, and who is the Rocke beſides our God?* And God himſelfe in Eſay ſayth: *Behold, I lay a corner ſtone in Sion, a choſen one, a precious one: he that beleueth in him and reſteth vppon him, ſhall not be aſhamed.* Moreouer alſo the Apoſtle Paule ſayeth: *The Rocke was Chriſt.* And agayne, *Other foundation can none be layde then is layd already, which is Ieſus Chriſt.* Which thing he expoſi-
deth yet more fully in his Epiſtle to the Epheſians. Wher-

Eſay. 28.

1. Cor. 10.
1. Cor 3.
Epheſ. 2.

vnto

vnto in all pointes agreeth the witnesse of S. Peter, who 1. *Petr.* 2.
sheweth out of Dauid, that Iesus is that stone or Rocke, wherupon it behoueth them to be builded by fayth, which will become the house of God, or be made pertakers of the churche of Christ. Which thinges being vndoubtedly so: These wordes of the Lord, *Vpon this Rocke will I build my Church*, must of necessitie be vnderstode of Christ alone, as who reigneth from heauen in his saintes, as the head doth in the members, and from whom as the liuely head, they be watered with the spirite, and sucke lyfe out of hym, and through him do liue a lyfe beseeming hym. And to be a head (as it is most manifestly gathered by the doctrine of the Apostles) is to be a Lord and Sauiour, and to inspire life into the members that be subiect to the head. Neither may the head at any time be from the body without the destruction of the body. Seing then that Christ is the onely head of the Church, it behoueth him to be alwayes with his Church. By reason wherof he hath no need of any deputie or vicegerent vpon earth. For a deputie or vicegerent is the deputie or vicegerent of him that is absent. But Christ is euermore present with his Church: For he sayth in the Gospell: *I will be with you euen to the vttermost end of the world, & will neuer leaue you comfortlesse.* Our religion therfore willeth vs, and the vniforme doctrine of the Prophets and Apostles willeth vs to expound these thinges, not of Peter or of the Bishop of Rome, but of Christ only. Therfore if ye meete with any interpreters, be they olde or new, that interprete the forsayd wordes of our Lord to be ment of Peter and the Pope: the authoritie of the Prophets and Apostles, yea and of this self same Peter to, ought to beare more sway with you, than the authoritie of any men els, whatsoeuer they be in the world. For Christ abideth euerlastingly the foundation of his Church: and as for Peter, and the rest of the Apostles, and the ministers that haue come in their romes, they remaine as workmaisters of this building, which build, not vpon them selues being mē,

but vpon this onely and euerlaſting foundation, accordyng as the Apoſtle teacheth plainly in the third chapt. of the firſt Epiſtle to the Corinth. And let this be our brazen wall.

Neither fighteth it againſt this, that in the Apocalips the Citie of God is ſayd to haue twelue foundations, and the names of the twelue Apoſtles written in them. For (ſayth Paule) *there can none other foundation be layd then is layd already*: notwithſtanding, foraſmuch as in the layeng of this foundation, that is to ſay, in ỹ preachyng of Chriſt, the Apoſtles were Gods workfellowes & beſtowed their trauell faythfully therabowtes: therfore that Citie is ſayd to haue twelue foundations. For otherwiſe, the Apoſtle in his 2. chapt. to the Epheſians ſayth: *You are fellow citizens wyth the ſainctes, and Gods houſhold meyny, builded vpon the foundation of the Apoſtles and Prophets, whereof the corner ſtone is Chriſt Ieſus him ſelfe, in whom the whole buildyng beyng ſemented together, groweth to a temple in the Lorde, vpon whō you alſo are builded, to be a dwellyng place for God through hys ſpirite*. And what man that hath his right wits, will, after theſe thinges, ſeeke for manifeſter? Wherfore let all of vs beware of that rotten and tottering foūdation which the Court of Rome ſtriueth to ſet vnder vs.

We will yet heerunto adde the wordes of our Lorde that follow after, leaſt any thing of this place may remain vndiſcuſſed. And the *gates of hell* (ſayth Chriſt) *ſhall not prevayle againſt it*. By which wordes is declared the power and victorioufneſſe of Chriſt, and of his Church, & of fayth. The gates of hell are all kinde of powers that are againſt it, yea euen the power of Sathan, which of all other is the ſtrongeſt and noyſomneſt to the faythfull. And therfore it is ſayd, that no force be it neuer ſo mighty, whether it be of Sathan him ſelfe, or of the world, or of any other aduerſary power vnder heauen or in hell, ſhall preuaile againſt Chriſt the Rocke, and the Church that is builded vpon the rocke, which howſoeuer it be tempted and perſecuted, muſt notwithſtanding at length ouercome in Chriſt, through fayth.

sayth. For the Lord him selfe hath sayd: *The prince of this world is already condemned and cast out.* And againe, *Be of good cheere, I haue ouercome the world.* And Iohn the Apostle: *All that is borne of God* (sayth he) *ouercommeth the world: and the victory that ouercommeth the world is this, euen your fayth. Also, who is he that ouercommeth the world, but he whych beleueth that Iesus is the sonne of God?* So I say, this place is opened plainly inough by laying together of the Scriptures. Now if I listed to play the Rhetorician heere, I could with many wordes declare, that hell gates do not onely preuaile against the Romishe Bishops and their Court, the filthiest that euer was: but also that the very prince of feendes him selfe obteineth full and onely souereintie in them. Which thing I could without trouble shew and proue both by the witnesse and by the complaints of the Bishops them selues. But let vs ouerpasse that abominable filthinesse, and make hast to the opening of the residue of this place. For there is no man so blockishe, that hath not now of late euen felt with his handes, that in these wordes of the Lord there is nothing spoken of the vnmeasurable power of the Pope, but that there be set out vnto vs farre more heauenly and healthfuller thinges. Prayse and thankes be geuen vnto God. *Iohn.* 12. *Iohn.* 16. 1. *Iohn.* 5.

¶ That not euen by the gift of the keyes vnto Peter, there is any fulnesse of power deliuered by the Lord, either vnto Peter, or vnto the Pope, for that the keyes are a farre other thing, yea and a thing of much greater holinesse then is the sayd fulnesse of the popish power.

The Lorde addeth vnto the premisses: *And I will geue thee the keyes of the kingdome of heauen: and whatsoeuer thou byndest vpon earth shall be bound in heauen, and whatsoeuer thou loosest vppon earth shall be loosed in heauen.*

By which wordes ỹ Lord sheweth againe, that this charge concerning blessednesse and eternall life, which he hath hetherto layd forth, perteineth not onely to Peter or the rest of the Apostles, but also vnto all men through the whole world. Moreouer he sheweth the meane and maner how men are brought into the Church, that is to say, how they be builded vpon the Rocke and made members of Christ and the Church, and so enter into the kingdome of heauen. You Apostles (sayth the Lord) shall open the way, and as it were by reaching out your handes bring men into the company of me and of my Saintes, and consequently into the kingdome of heauē: and that shall be done by the preaching of the Gospell. *For by fayth we be graffed into Christ and his Church. But fayth commeth by hearing, and hearing by the preaching of the Gospell.* And therfore (sayth ỹ Lord) I will geue you the keyes of the kingdome of heauen, that is, I will commit vnto you the charge of preaching the Gospell, to this end, that you shall go out into the whole world, and by declaring vnto all men the remission of sinnes through me, set the lose that be fettered in ỹ chaines of their sinnes, and open the kingdome of heauen to them that beleue: and on the other side bynde those that shake of the preaching of the Gospell, that is to say, declare and witnesse vnto them that they be subiect to eternall damnation. And this your declaration and witnessing shall be so ratified and assured, that whomsoeuer ye lose or binde by my worde vpon earth, them will I also account as losened or bound in heauē. And this is the simple meaning of Christes wordes, flowing out of the wordes them selues, without any racking of the wordes at all. Which meaning I will more clearly enlighten and more assuredly confirme by that which ensueth.

The worde *Keyes*, are not vttered alwayes in one signification in the Scripture: For otherwise there is no man but he knoweth what they be in their proper signification: that is to wit, toles wherwithall the lockes of

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dores, cheſtes, and ſuch other thinges are opened or ſhut. And they be conueyed ouer from bodily thinges to ſpirituall thinges, from earthly thinges to heauenly thinges: and ſometime they be taken for ſouerein and full power, like as when we read in the Apocalips that Chriſt hath the keyes of Dauid, of death, and of hell. For by that phraſe of ſpeech is betokened that Chriſt hath the ſouerein and moſt abſolute power or authoritie to gouerne the kingdome of Dauid, and alſo full power ouer death it ſelf, and ouer hell, and that he is able to deliuer from death, or to thruſt down into hell whomſoeuer he liſteth. Theſe Keyes, that is to ſay, this power, belongeth onely vnto Chriſt, and no creature is partaker of it. Wherupon alſo in the Apocalips the Lord ſayth with a vehemencie, *I haue the Keyes:* and he ſayth not, I haue had, but I haue, I ſay I haue them yet ſtill, and will haue them euer, & I reſigne them to no man.

There is alſo the Key of knowledge, and the Key of the kingdome of heauen, whereof we intreate at this preſent. The Key of knowledge is inſtruction, wherby a mans vnderſtanding is opened, and his want of ſkill amended. And the Key of the kingdome of heauē is a plaine or lightſome declaration or laying forth of thinges, whereby men are taught, what way they may goe into heauen, or how they may be ſaued. I faine nothing of mine owne head in this behalfe, in theſe thinges I followe the Scripture, and for mine expoſition I alledge the very wordes of Chriſt ſaying in the Goſpell after S. Luke: *Woe be to you Lawyers,* Luke. 11.
whych haue taken away the key of knowledge: ye entred not in your ſelues, and them that came in, ye forbad. Which wordes of the Lord, Mathew vttereth in this wiſe: *Woe be to you Scrybes and Pharyſeys, for ye ſhut vp the kingdome of heauen before men: ye your ſelues goe not in, neyther ſuffer ye them that come, to enter in.* Behold, loke what Luke called *the taking away of the key of knowledge,* that doth Matthew call Math. 23.
the ſhutting vp of the kingdome of heauen. And therefore what els I pray you is it to bring forth the keyes of the

kingdome of heauen, then to bring forth ỹ keyes of knowledge, that is to ſay, the doctrine which cõcerneth the kingdome of heauen, through the inſtruction whereof we may know how to become partakers of the euerlaſting ſaluation? Againe, to take away the keyes of knowledge or of the kingdome of heauen, is nothing els but to withſtand the doctrine of the Goſpell concerning the kingdome of God, or to aſſault it, or to geue commaundement that it be not preached. You therfore enter not in (ſayth the Lorde) I meane by harkening to my doctrine: ye beleue not, that ye might be ſaued: neither ſuffer ye them to enter which come and are deſirous of my doctrine concerning the kingdome of God, that is to ſay, which would faine heare and beleue my doctrine, that by faith they might be made heires of Gods kingdome, while you ſlaunder my doctrine and my workes, as though they proceeded from Sathan, and therefore were to be abhorred and eſchewed of good men. And by theſe wordes of the Lord it appeareth moſt manifeſtly, that the keyes wherof he ſpeaketh here in S. Matthew, ſaying, *and to thee will I geue the keyes of the kingdome of heauen*, are not any other thing then the charge of preaching the Goſpell, committed by the Lord to the miniſters of his Church, that by the ſayd publiſhing of the Goſpell, they might open the kingdome of heauen to the beleuers, and ſhut it againſt the vnbeleuers.

But if theſe thinges which notwithſtãding (if I be not deceaued) I take to be euident & ſtrong inough) do not yet ſatiſfie you: beholde I will vnfolde this whole matter of the keyes yet an other way, though nothing differing from the interpretation which I haue ſet downe already, as in reſpect of the pith of the matter. The worde keyes are alſo vſed in the Scripture, for the care & ordering of an houſeholde. For the ſeruauntes whom the maſter of any houſe ſetteth in office, haue keyes deliuered vnto thẽ, wherewith to open and ſhut, and to order all the houſe: which thing is wont to be done by the Stewardes or Comptrollers, that

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haue the chéef charge of the house. By meanes wherof the keyes also are taken for the very charge, the ordering, or the gouerning of the house. Yéere againe I faine nothing of my self, I follow the holy Scriptures. For in Esay the Lord sayth: *I wyll lay the key of the house of Dauid vpon the shoulder of Eliachim, Which shall open and no man shall shut, and shall shut and no man shall open.* And what els is this, then if he had said without figure, I wil put Sobna out of office, and make Eliachim Lord Treasurer, and commit the gouernement of the Realme or of king Ezechias palace, which charge he shall performe with so great faithfulnesse and authoritie, that whatsoeuer he ordaineth, shall stand sure and inuiolable, and whatsoeuer he disanulleth, no mã shall attempt to ratifie. In like respect are the keyes of the kingdome of heauen sayd to be geuen to the Apostles and other ministers, I meane the gouerning or housholdly ordering of the Church, therby to bring mẽ to the kingdome of heauen, or to shut them out of the partenership thereof. Which surely can be none other, then that which it accoasteth as the chéef, namely, the message of Gods worde, I meane the preaching of the Gospell of Iesu Christ, concerning the remission of sinnes, and euerlasting life. The which truely is so certaine and sure, that loke whom the ministers absolue from their sinnes by it, they are also assuredly acquit before God, and whom the ministers condemne by the worde for their vnbeléefes sake, those remain also condemned to destruction before God. *Esay. 22.*

And as for these thinges which I haue layd forth concerning the ordering of a housholde by Stewardes, that is to say, concerning the ordering of the Church by the ministers, they are not differing from the worde of God. For the Lord in his Gospell rehearseth a parable of a man that went from home and committed the charge of his house to his seruauntes which should be as Stewardes to order his house. Which Parable certelle is applyed to the Church the house of God, and to the ministers placed in the same,

that in gouerning it they may chefly beautifie it with the preaching of the Goſpell. For in the ſame Goſpell the Lord ſayth againe: *Who (thinkeſt thou) is that faythfull and wiſe ſeruaunt, whom his Lord hath ſet ouer his houſholde to geue them meate in due ſeaſon?* But who knoweth not what the meate of the Church is? Truely Paule writing to a Biſhop, that is to ſay, to an ouerſeer or ſteward of the Church, ſayth: *Indeuour to yeeld thy ſelfe an allowable workman vnto God, not to be aſhamed of, and rightly diſtributing the worde of truth.* And the ſame Apoſtle ſpeaking yet more manifeſtly of the miniſters and the houſholde order of the Church, ſayth: *Let a man ſo eſteeme you as the miniſters of Chriſt, and houſholde guides or ſtewardes of the myſteries of God.* Then the which, I pray you what can be ſpoken more fully and plainly in this our caſe? Chriſt our Lord ordained in his Church, miniſters and not Lordes, miniſters or ſeruauntes I ſay to be ſtewardes or dealers forth of Gods myſteries in the Church, that is to ſay, of the Goſpell, and of the thinges that are annexed to the Goſpell. For ſo doth the Lord him ſelfe expound the worde Myſterie in the xiii. chapt. of Mathew: and ſo doth Paule alſo in the third to the Epheſians. Theſe keyes, that is to ſay, this charge & houſhold order of gouerning the Church, which is executed according to the appointment of the Goſpell of Jeſus Chriſt, did the Apoſtles receaue, and after them all miniſters of Churches that be lawfully called to the ſame office.

¶ What is ment in the Goſpell by looſing and binding: and how Chriſtes Apoſtles did looſe and binde.

NOw although our Lorde ſayd, *I will geue thee the keyes of the kingdome of heauen*, and that by ỹ way he made no mention in the proceſſe following, of opening and ſhutting, which are the properties of keyes:

keyes: yet did he set down other termes in their stead, that is to wit, *to loose and to binde*, by which doutlesse he ment to shew the power of the keyes, and after what maner the Apostles doe either open or shut heauen with the keyes. They open when they vnbinde or let lose (for both those thinges come to one point) and they shut whē they binde. To let lose therefore is to open: and to shut is to binde. Otherwise to binde is a word of knowen signification. For the officer bindeth, which at the cōmaundement of his lord calleth a man in prison, or by some other way hampereth him in bondes. And he loseth, which dischargeth a man from bondes or bringeth him out of prison. This thing is conueyed ouer from the body to the minde. For bondes in the Scripture betoken as well spirituall as bodily imprisonment. To lose therefore is to open the prison of sinnes by preaching forgeuenesse of sinnes, through Christ, who onely releaseth sinnes and bringeth out of prison. Which thing shall be the rightlyer vnderstood, if we bewe and consider more nērly this saying of the Prophet which the Lord Jesus him selfe expounded in the Synagog of Nazareth in S. Luke, saying: *The spirite of the Lord is vpon me* (meaning vpon Christ) *because he hath annointed me, and hath sent me to bring glad tidynges to the poore, to heale them that be hart broken, to preach release to the prisoners, and recouery of sight to the blynd, and to set the broosed at lybertie.* Luke. 4. Hereunto adde also that which the same Lord said in John: *Like as the father hath sent me, so send I you: Whose sinnes soeuer you release, they are released vnto them, and whose sinnes soeuer you retayne, they be retayned.* Ioan. 20. The sonne of God then sent out his disciples after the same maner that he him selfe was sent out by the father. But the sonne of God (according as the Prophet hath auouched) was sent to bring glad tidinges to the poore, & to preach deliueraunce to prisoners: Ergo, the Apostles also were sent forth to shew glad tidinges, and to preach deliueraunce to prisoners. Which thing when they do, then open they heauen by the keyes,

and let loſe them that were tyde in the bondes of ſinne, releaſing them their ſinnes, that is to ſay, witneſſing by the Goſpell, that their ſinnes are releaſed by fayth through Chriſt. For the Apoſtles releaſe not ſinne otherwiſe then by the warrant of the Goſpell, which auoucheth vnto them that onely Chriſt by his owne merite forgeueth ſinnes. For like as the Apoſtles are not ſent to offer them ſelues in ſacrifice for the cleanſing of the whole world as Chriſt was, the ſacrifice of whom alone cleanſeth away the ſinnes of the whole world: euē ſo doutleſſe the Apoſtles were not ſent to forgeue ſinnes by their owne authoritie as Chriſt did, but to witneſſe vnto men that they be forgeuē by faith through Chriſt. For we muſt in theſe caſes aduiſedly and with a conſcience obſerue the matching of ẏ ſuperior with the inferior, ſo as we may yēld to ech partie that which is his owne, and not wickedly attribute that glory vnto ſeruauntes, which is due to the onely ſonne of God. Certeſſe Auſtine behauing him ſelfe reuerently in theſe matters, ſayth peremptorily, that Chriſt worketh theſe thinges by power, and that the diſciples do the thinges which they do, by ſeruice or ſeruauntly. Wherof more ſhall follow anon. Alſo Marke and Luke handling the ſame ſtory which Iohn hath touched in his xx. chapt. do witneſſe that in the talke which Chriſt hath in the day of his reſurrection, there is nothing els betaken to the Diſciples, but the office of preaching the Goſpell. For in Marke the Lord ſayth: *Goe into the whole world and preach the Goſpell.* And in Luke he ſayth: *So behoued it Chriſt to ſuffer, & to riſe againe from the dead the third day, and repentaunce and forgeueneſſe of ſinnes to be preached to all nations in his name.* And therefore by laying all theſe places of Scripture together, it is made moſt manifeſt and vndouted, that the keyes which were geuen to Peter and the other Apoſtles, is nothing els but the miniſtration of preaching the Goſpel, wherby the way is opened for the world into heauen, & wherby (to be ſhort) is declared moſt aſſured releaſe and forgeueneſſe of ſinnes through

Marke. 16.
Luke. 24.

through fayth in Christ, to such as beleue. Wherunto also semeth to perteine this most elegant and fit sentence of the Lord speaking with Paule: *I will make thee a witnesse and messenger* (marke how he sayth, *a witnesse and messenger*) *and will send thee vnto nations and realmes, to open their eyes, that they may be turned from darknesse to light, and from the power of Sathan vnto God, so as they may receaue forgeuenesse of sinnes, and lot among those that be sanctified by the fayth which is to meward*. You haue in these wordes a most exacte description of the keyes of the kingdome of heauen. Wherunto to adde any more, I thinke it but superfluous.

Now if vnto all these thinges, ye will adde the practise of the Apostles (as they terme it) and diligently search out how they haue vsed the keyes that were deliuered to them, and after what sort they haue opened or shut the kingdome of heauen vnto men, and also in what wise they haue either bound them or lowsed them: ye shal no where in all the new Testament finde them to haue exercised the Popishe practise, that is to wit, that the Apostles haue set thē selues downe in the places where they came to preach the kingdome of God and saluation, and commaunded mē to come vnto them, and there to crouch or to knéele after the maner of worshippers, and to shriue them selues, that is to say, to poure out all their thoughtes, wordes, and déedes, with all the circumstances of them into the eare or lap of the confessor as he sits, and to craue of him the absolution of their sinnes, with enioynance of satisfaction: and that he on the other side laying his handes vpon the head of the shriftman, whispered an absolution of sinnes ouer him in an ordinary forme of wordes, and enioyned him a certaine satisfaction by the workes of penance. Much lesse shall ye finde that the Apostles installed them selues in thrones, and thrust downe sinners into hell by sentence of excommunication, &c. What then? Looke vpon the Actes of the Apostles, or rather goe through that booke, wherein Luke hath most diligently written the notable sayinges and do-

inges of the Apoſtles (and ſpecially of Paule) without ouerſlipping of any thing which tended to ſoule health, or was neceſſary to be knowen, and therwithall hath in xviii. chapters ſet forth as many yeares, that is to wit, the things that the Apoſtles did by the ſpace of xviii. yeares together in the matter of ſaluation: and thou ſhalt not finde in all that great worke, that all and euery of the Apoſtles did any thing els then agreably and conſtantly in all places and in euery place preach the Goſpell, and promiſe remiſſion of ſinnes and euerlaſting life to ſuch as beleued in Chriſt: and on the contrary part, threaten endleſſe and moſt aſſured damnation to them that beleued not. Thus (I ſay) did the Apoſtles vſe the keyes which they receaued of the Lord. Thus did they binde and looſe. If they would haue had any other thing, or any thing more to haue bene done in the Church by their ſucceſſors, they would not haue diſſembled it by the ſpace of xviii. yeares preaching, in all their doinges which Luke hath moſt faythfully written. And among other places of the Actes of the Apoſtles, let the godly read the ſecond, x. xiii. xvi. and xviii. chapters, and they will beare witneſſe that the thinges which I haue ſpoken heere are moſt true, yea and alſo thinke them ſelues ſatiſfied in this caſe. I ſpeake of ſuch as are not contentious, for ſuch no man can well ſatiſfie. And at this preſent I ſay to them alſo as Paule ſayd: *If any man ſeeme to be full of contention, we haue no ſuch cuſtome, neyther the Churches of God.* 1. Cor. 11.

And whereas the aduerſaries vrge this ſingular ſpeech: *I wyll geue the keyes of the kingdome of heauen vnto thee, I ſay, vnto thee Peter, vnto thee,* ſingularly, and not *vnto you,* plurally: and in their vrging do cry out that I haue openly corrupted this place of the Goſpell, by communicating vnto the reſt of the Apoſtles and to all their ſucceſſors being miniſters of the word, the keyes that were geuen to Peter onely: they bewray their owne groſſe fooliſhneſſe, together with their inuincible malice, conſidering how they

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can not deny but that such synecdoches or figures of putting one for a number, and specially in such cases, are very vsuall in the Scriptures. Againe, seing it is sufficiently knowen what the keyes be, and that the rest of the Apostles receaued them as well as Peter: I pray you what will they proue by their singular number? But let them aske their owne fathers, why the Lord whereas he gaue equall or one maner of power to them all: did neuertheless say seuerally vnto Peter, *I will giue thee:* and they shall perceaue that therby is betokened and expressed the vnitie of the Church. Surely Austine in his 18. treatise vpon Iohn, sayth thus: Whereas they were all asked the question, Peter alone answered, *Thou art Christ the sonne of the liuing God:* and it is sayd vnto him: *Vnto thee will I giue the keyes*, as though he alone had receaued the power to binde and lose: when [notwithstanding] he both spake it alone for them all, and receaued them with them all, as bearing the person of vnitie: and one [did] therfore [both speake and receaue] because there is vnitie in all. The same wordes repeateth he againe in his 124. treatise vpon Iohn. And in his 50. treatise, he sayth: when Peter receaued the keyes, he represented the holy Church. The same thinges auoucheth the blessed Martyr Cyprian in his little worke concerning the simplicitie of Clerkes. Furthermore if we shoulde graunt any thing to be geuen heere singularly vnto Peter, what is that to the Pope of Rome? He hath not yet proued him selfe to be Peters heire and successor. In his owne Decrees, in the sentences of Hierom and Chrysostom, in the xl. distinction, he shall finde that which will put him to his trumpe, wring him by the eare, and cut his combe. Neither doth he which sayth that in Peter the keyes were geuen to the whole Church, approue the Romish toyes.

THere is expounded the mysterie of the Armes & cognisances of the Romane Bishops bearing brauely in their scutchions a triple crowne with a payre of Keyes.

BEfore I depart from hence, I will glaunceingly and briefly set forth the thinges which seeme to perteine peculiarly to the keyes, not of the kingdome of heauen, but the keyes which the Bishops of Rome take to them selues, and which they blaze abroad in their Armes, that is to wit, by painting and stamping them commonly in a scutchion and vnder an helmet, yea and by fastening them vnto all their Bulls. For vnder those armes and cognisances of theirs, after the maner and fashion of scutchions and helmets, doe they shadowe the fulnesse of their power, and blaze it abroad to the knowledge of all men. For the scutchion it selfe beareth the armes of the house of the Bishop that sitteth in the Sea. And ouer the scutchion stand two keyes a crosse, so set, that in stead of an helmet or creast, they beare vp, or haue set vpon the sheeld and keyes a triple crowne or cap of mainteinance, which (according to the interpretation of Austin Steuchus) they them selues call their Royaltie. The cap of mainteinance it selfe sheddeth out little Labells such as are hanging at Bishops Miters. And all these thinges, which were vtterly vnknowen to the Apostles and the first Bishops of the Romane Sea, are according to the arte of Paraldrie, made significatiue to shew forth the puissance or power of this king & kingdome of all other the greatest.

The sheeld it selfe which beareth the armes of the Bishops linage, sheweth that the kingdome, and the power of the kingdome belongeth to him whose armes those be, and which presently sitteth in that Sea. And the two keyes set crosse aloft vpon the sheeld (like as also their two swordes) doe (according to their holy and mistical diuinitie) betoken that vnmeasurable power of theirs which extendeth it

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selfe forward and backward through the whole earth, and aduaunceth it selfe also aboue the very cloudes euen into heauen. In the meane while, it was Gods good will to teach wise men by such fatall badges, who and what maner a one this prince is, verely euen the same of whom S. Iohn hath written in his Apocalips, saying: *And I saw an other beast comming out of the earth, and hauing two hornes, like vnto the Lambes.* But those two hornes are Prælthood and Princehood: and both of them belong to Christ the Lord, who is, continueth alone both King and Prælt for euer. For he is that Lãbe of God. Therfore it is pithily sayd that those hornes which the beast taketh vnto him, are not the Lambes hornes (for the Lambe kæpeth his still, and lendeth them to no man) but like the Lambes hornes. For the Bishop will haue all men beleue, that by Peter, Christ hath geuen them equall power with him selfe, that is to wit, Prælthood and Princehood, and so prate they in those tyrannicall Decretalls of theirs, which thing for all that, is but of their owne making, neither haue they receaued any such thing of Christ or yet of Peter.

Furthermore their Royaltie or Crowne hath Labells hanging at it, yea euen bishoply labells flaring about, and wrythed with the keyes to the sides of the crowne, meaning therby that this prince is no cõmon prince, but both a prince and a prælt. Yea & the crowne which this præltly king, prince, and Emperor beareth, is not single and one, but triple, such as neuer any Monarkes wore, that men can read of, were they neuer so puissant: neither are there any princes liuing at this day, that weare the like. And who (I pray you) would dout that there were a great mysterie in these thinges, if it were not such a one as knoweth not that the matters of these men are stuffed with mysteries like the holy letters of the Egyptians? This triple crowne therfore signifieth, that he which beareth it is Lord of Lordes, and King of Kinges, or rather that he is the only prince vpon earth, which hath power in earth, in heauē,

and in purgatory vnder the earth, or more verely which is king of heauen, of the earth, & of the vnfortunate Ilandes, or of the new found land Purgatory. And this crowne is not of leſſe value then the crownes of other kinges, but much ſtatelyer, wrought with wonderfull cunning, and garniſhed and beſet with iewels and things of great price, that at leaſt wiſe euen therby they might do men to vnderſtand that that power of theirs hath not his match in all the world, but in all pointes ſurmounteth all others. Again, it is come to paſſe by the goodneſſe of God, that none of all the princes in the world weareth ſuch a crowne, but onely the Biſhop of Rome. For ſo was it Gods will to ſhew openly by this peculiar marke, that this prince thus capped with a triple crowne, is the very ſame whom Daniell in his vij. chapter termeth the little horne. For the little horne in deede is the biſhop and ſhepeheard which is bedecked with humilitie, and whom God hath forbidden to reigne as a Lord. This little prietie horne ſpringeth vp among the tenne hornes. For whē the Romane Monarchie which is the olde beaſt, was diuided and decayed, there appeared vp a little ſlender horne, and a deſpiſed one among the reſt, and ſwept away three of the other hornes. By doing wherof he purchaſed him ſelf power. For the Biſhops of Rome, at the beginning of their creeping vp, diſpatched three princes. Firſt Gregory the ſecond of that name, pluckt vp Leo the third Emperor of Conſtantinople one of theſe three hornes, by procuring his Clarke to be ſlaine in a hurlyburly at Rauenna, and diſpatching the Emperor quite out of Italy. Afterward Pope Zachary driue Childericke king of Fraunce to decay, by counſelling to depoſe Childericke, and to aduaunce Pippin to the kingdome. And ſo was an other horne ouerthrowen by the little horne. The third horne (which was the kinges of Lombardie) was brought lowe at the incenſing of the Popes, and finally alſo vtterly wiped away by Pippin and Charles kinges of Fraunce. But by the vndoing & oppreſſing of theſe kinges,

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the wealth of the Bishops of Rome increased, and their power waxed strong, whom Gods will was to shew by this triple crowne, as it were with the fingar, to be very Antichristes. Thus much concerning the keyes, Armes, and Cognisances of the Romane Bishops. Now come to my way againe.

Of the wordes, power, and ministery, and so is the disputation of the keyes knit vp.

I know well inough it offendeth many euen in this discourse, that I vse the terme power so seldome, and the worde ministerie or ministration so often, when notwithstanding the Scripture doth openly geue power to the ministers, and it is commonly called the power of the keyes. But how small a thing is that I beseech you, if it be compared with the fulnesse of power which these men chalenge to them selues openly? I graunt in deede that the administration of the Church, or (if ye like it better) of the keyes, is called power. For the Lord sayth in the Gospell: *Like as a man that at his going into a straunge countrey, left his house and gaue his seruauntes power, &c.* But who knoweth not that the power which is spoken of here, is none other but to do seruice or to minister: specially seing that in an other Euangelist, it is more effectually opened what maner of power the same is, in these wordes: *to geue his housholde meate in due season*, sayth the Lord. Which thing no man will wrest to the fulnesse of power, but he that is past all shame. For the Lorde speaketh manifestly of the preaching of the Gospell, whereby meate is set before the houshold, I meane before the Church of God. And when Paule to the Corinthians had termed the preaching of the Gospell the word of attonement: byandby expounding him selfe he addeth, that the office or ministration of preaching the attonement was geuen vnto him: behold, here he calleth that thing a ministration, which he had euen now

2. Cor. 5.

called the worde. And he addeth againe, that Christ by the ministers exhorteth men to be at one with God. What power (I pray you) shall the faythfull minister claime by this gere? Rightly therefore do some men geue warning, that the power by lawe is one thing, and the power by ministration is an other. The power by lawe is that wherby ech man as an owner hath power ouer the thinges that are his owne, subiecte to his owne commaundement and not to an other mans. After this sort the Lord hath power ouer the Church, who sayth in the Gospell: *All power is geuen to me in heauen and in earth*. So is it sayd before, that Christ hath the key of Dauid, of death, and of hell. This power is communicated to no creature, but remaineth to God alone. Therefore except they will be false ministers, they will neuer take this power vpon thē. But the power of ministration or office, is that which the Lord hath committed to the ministers, with a certaine limitation and not absolutely. For these do, not what they list them selues, nor as owners of thinges, but as their Lord and master hath commaunded them, and onely in the same maner that he by his certaine determination hath appointed them to be done: and if they do it not, or do it otherwise then their master hath commaunded them, they shall be but vntrusty seruauntes. And so vndoutedly the minister of Christ hath the ministering power of the keyes in ỹ Church, to preach the Gospell to the Church, and to preach it in such wise as the Lord hath commaunded him to preach: and certeinly he shall be a false and vnfaythfull seruaunt to his master, if he take vpon him any other power and specially fulnesse of power, and preach not the Gospell at all, or preach it otherwise then is appointed him.

Math. 28.

Wesides this, I am not ignorant, that Christ gaue the Apostles great power, howbeit with limitation, and but for the beginning and for a certeine time, according as Mathew witnesseth, saying: *And he gaue his twelue Disciples power against vncleane spirites, to cast them out and to*

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heale all maner of diſeaſes and infirmities. For I thinke not that any man will affirme the ſame power to be geuen to all miniſters of the Church, together with the keyes, conſidering that we know, how that (the Goſpell being ſufficiently confirmed already by ſuch ſignes) they be now no longer common and vſuall in the reſt of the Church, no more then the ableneſſe and vſe of ſundry tounges. But howſoeuer the caſe ſtãd with that wonderfull power, it is moſt certeine that the Apoſtle Paule ſayd of all maner of power geuen vnto him by the Lord, that the ſame was geuen him to edifie withall, and not to deſtroy. Which thing vnleſſe euery miniſter wey very aduiſedly with him ſelfe: not onely in vaine, but alſo to his owne great harme ſhall he diſpute of the power that is geuen him, and much more daungerouſly ſhall he take it vpon him.

Hetherto I haue made diſcourſe of the keyes with as much breefneſſe and plainneſſe as I could. Wherby I truſt that ſuch as ſhut not their eyes of malice, may perceaue that the keyes are for an other thing, then the Papiſtes face vs withall, doutleſſe not an abſolute ouer thinges in earth and in heauen, but an healthfull miniſtery of Gods worde, or of the Goſpell of Jeſu Chriſt, and the charge and gouerning of the very Church of God: And therefore that whē the Lord ſayd, *I will geue thee the keyes of the kingdome of heauen*, he gaue not Peter and the Romane Idoll an infinite power which they call the fulneſſe of power. For when the Lord promiſed and gaue the keyes, he gaue not the keyes of an earthly kingdome, but of the kingdome of heauen. Which thing is chefly to be marked in this diſcourſe. And in this kingdome & in this his Church Chriſt is the ſouerein Lorde, and abideth King, Biſhop, and ſupreme head: yea and that alone without any copartener or deputie. But his meſſengers or Ambaſſadors ſent to his Church, are the Elders, rulers, and miniſters of the congregations. As for all power it is onely Chriſtes the King, Prieſt, and Head, and is not ſurrendred to any other. For

he him ſelfe caryeth yet ſtill, and vnto the very end will ca-
ry vpon his ſhoulders the key of Dauid: and he will open
and no man ſhall ſhut, and ſhut and no man ſhall open, and
he alone both loſeth and bindeth. But his Ambaſſadors or
preachers that are ſent and ordeined to gather his Church,
doe preach this Chriſt the Lord, aſſuring men by the prea-
ching of the Goſpell, that Chriſt forgeueth the ſinnes of
ſuch as beleeue certeinly and beſtoweth eternall life vpon
them, and that he cõdemneth thoſe to eternall death, which
beleeue not, or which gainſtand the Goſpell. The ſelf ſame
Miniſters do fede with Gods word the Church that is ga-
thered vnto Chriſt, comforting the weakeharted, quicke-
nyng and thruſting forewarde the ſlothfull, confirming the
wauerers, exhorting all men euermore vnto continuall
prayers, to the lawfull vſing of the Sacramentes, to the
dewties of godly conuerſation, and moſt of all to charitie
and mercy, and in all thinges & by all meanes with ſingu-
lar faythfulneſſe and diligence endeuering to bring and
preſerue the Churche ſafe and ſound vnto Chriſt: whiche
doutleſſe is the very true and wholeſome vſe of the keys of
Gods kyngdome, euen the native and holy ſtewardſhyp,
charge, and well ordering of Gods Church.

THere is expounded that place of Ieremy, *I haue ſet thee ouer kynges & kingdomes &c.* and it is ſhewed how the ſame maketh nothyng to the proofe of the Byſhop of Romes tyranny which he exerciſeth agaynſt kynges and kyngdomes.

LEt vs proceede further, that we may alſo eſpye, how truly the Pope of Rome vaunteth himſelf alone to be ordeined prince ouer all nacions and all kyngdomes.

Here agayn I am not ignorant what the decrées and decretalles cheefly of thoſe Byſhops whoſe names I haue cyted afore, doe crake and belk out with open mouth con-

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cernyng this matter. But we will haue no toyes, we will haue them shew vs by Christes expresse wordes, that the Bysshops of Rome are lawfully ordeyned Princes ouer all nacions and all Realmes, by the ordinance of Christ our Lord, not by the ordinance of any men.

A fewe yeares past, Austin Steuchus of Eugubie the Librarikeper of the sea of Rome, and besides that, a Bysshop also, a man otherwise that had read much, but yet for all that, smally sene in the holy Scriptures, and moreouer a most filthy flatterer of the Romish Bishops, did put forth a booke against Laurence Valla, in the defence of Constantines Donation, worthy to be spitted at of all godly men, and mete to be trampled in the myre with dirtie fete. In this booke, among other thynges, in the xb. Diuision. First of all (sayth he) it standes you in hand to know, that Constantine did not giue by name those fewe Townes, and those fewe Cities which are called the patrimonie of the Church, but he gaue the whole West part of the world, and so departyng from the Citie, did as it were giue place to a greater Prince then hym selfe (that is to wit to the Pope) assuryng him selfe that Rome it selfe was the head and dwelling place of godlinesse, wherein it were vnlawfull for any man to reigne, besides the souereine of Religiō for any two men to reigne in that one Citie to whiche he knew Peter the Prince of the Apostles and head of Religion to be come, he counted it a haynous matter, specially if the earthly Prince should beare the cheefe sway in the Citie. And in his xvi. Diuision, It could not be (sayth he) that two princes should reigne in one Citie, specially in this respect, that worldly matters would haue ouermated holy matters. Namely it would haue happened, as it is in the Prouerb, that riuers should haue ronne against theyr streames. Also in the 90. Diuision: This is the Maiestie and prerogatiue which Peter gaue vnto Rome, that lyke as she was Lady of all landes, so she should reigne ouer all Religion, and all thynges should be ruled at her becke.

Agayne in his 94. Diuiſion, he reckeneth vp all the myghtyeſt kyngdomes of the Weſt, as Fraunce, Spayne, England, Denmarke, Portingale, and all the reſidue, all which are ſubiect to their holy and vniuerſall mother (for ſo ſpeaketh he) the Church of Rome. And leaſt he might ouerſlyp any thyng, at length in his 103. Diuiſion he addeth: But what ſhould I alledge any more to proue by this kynde of Argumentes, the moſt auncient and welnere almightie power of the Church of Rome ouer all kyngdomes and kinges, and the moſt auncient poſſeſſion of the ſame: Conſideryng that the auncient monumētes of all the Byſhops are full of the highe power wherwith they ruled the whole world at their commaundement, holdyng the ſouereintie of all Realmes &c. Theſe thynges wherby he hath put all the kyngdomes of the world vnder the Pope and Churche of Rome, could not ſatiſfie and content that lying and blaſphemous clawbacke, but he muſt alſo with extreme ſhameleſſeneſſe and horrible wickedneſſe make a God of that wicked wight the Biſhoppe of Rome. For in his 26. Diuiſion he ſayth, that the faythfull worſhyp the ſonne of God him ſelfe in the Pope, and that they honour, not ſo much hym as a mortall man, as in him euen God hym ſelfe who hath made him his deputie vpon earth. Agayne, in the 67. Diuiſion, 141. leafe. Thou heareſt (ſayth he) how the hygh Byſhop which is called God, was by Conſtantine eſteemed as God. And ye muſt vnderſtand that this was then done, when he endowed him with that noble graunt, for euen then dyd he worſhyp him as God, then dyd hee (as much as lay in hym) beſtowe godly honour vppon hym as Chriſtes vicare and Peters ſucceſſour, and then did he reuerence him as the liuely image of Chriſt. Thus ſayth he. And ſuch blaſphemous and wicked writynges doth Rome yeld vnto vs. Which thynges I haue hitherto mencioned, to the end I might diſcloſe vnto all men, the extreme & vnrecouerable madneſſe of the Pope him ſelfe and of his houſhold together with their wickedneſſe,

nesse, where through, they beyng most heathenish & shamelesse men, are not afrayd euen in the sight of the whole world as well of Angels as men, to vsurpe vnto them selues the very Godhead it selfe and all the kyngdomes of the world, and to spit out whatsoeuer commeth at their tounges end.

This Steuchus was also a Bysshop, and yet he was not ashamed to offer so blasphemous writinges to the Church, yea & to dedicate them to S. Peter. But let them bryng vs some one sentẽce, or at least wise some one word of Christ or his Apostles, whereby they may shewe and auouch vnto vs, that Christ authorized the Pope to be souereine of all kyngs & kingdomes. No, they cannot bryng me oneiote out of all the new Testament. And therfore they flee vnto Jeremy for succour. But euẽ this mans holy writyngs also do they defile: beray, & corrupt with their poyson. For the Prophet speaketh of the ministration of the word, and not of any Lordyng of his owne. For the Lord calleth, authorizeth, and sendeth Jeremy to the charge of preachyng. For he sayth to him by expresse wordes: Before thou camest out of thy mothers wombe, I sanctified thee, and appointed thee to be a Prophet vnto nations. Afterward when Jeremie excused him selfe by his tender yeares and vnenured childhode: the Lord harteneth and comforteth him, promising to be present with him, and to speake by his mouth. For in the Lordes wordes it followeth, behold I haue put my wordes in thy mouth. For so read we also that the Lord spake after the same maner in old tyme vnto Moses, when he drew backe and would haue shunned the Lordes callyng. But in those wordes there is no speakyng at all of souereintie, but of the charge of preachyng. Whereupon it ensueth that Jeremie is instructed how to teach, and not how to reigne. And there followeth in the Lordes wordes: behold, this day haue I set the ouer natiõs & kyngdomes, to plucke vp, rote out, destroy, and ouerthrow: to build vp: and to plant. By which wordes the Lord sheweth vnto Je- *Exod. 4.*

remy, to whom he ſendeth him, what his office ſhould be, or what ſhould be, end of his ambaſſade.

He is ſent vnto nacions and kyngdomes as a preacher of Gods word, and not ſet ouer them as a prince or a king. For there foloweth to plucke vp &c. Which is the office of a teacher, and the end of the Lordes ambaſſade. And a Prophet plucketh vp, ouerthroweth buildeth vp and planteth, two wayes. Firſt when by Gods word he declareth to people, nacions, and kyngdomes, that the Lord which hath planted the nations & kyngdomes, will rote out the ſame for their outrageous ſinnes, vnleſſe they amend. For Jeremy of himſelfe did not ouerthrow or build vp kyngdomes, but the Lord alone did it. But Jeremy beyng Gods miniſter and meſſenger, told them out of the Lordes mouth or by his word, that the Lord would do it. And this ſence is miniſtred and furthered by the thynges that folow in the 45. chapter, where the Lord ſayth: behold, I pull downe the thynges that I haue builded, and I plucke vp the thynges that I haue planted. And agayne in the 42. chapter, I will build you vp and not pull you downe, I will plant you and not plucke you vp. Beſides this, to plucke vp and to plant are termes of huſbandry, like as to build and to pull down are termes of maſonry and carpentry. Hereupon now the Prophet is by an allegoricall ſpeach informed, what he muſt do and wherunto his commiſſion extendeth. Like as huſbandmē and builders do firſt prepare their ground and cut it vp with the plough, and afterward ſow it with ſēde, or firſt pull downe the decayed buildynges and clenſe the flore, and then afterward build vpon it: So is it the dewtie of a Prophet or preacher, firſt and formeſt to confute by Gods word to pull downe and plucke vp wicked opinions, Idolatrie, and whatſoeuer thynges els are rayſed vp agaynſt God: and afterward in place of the thynges that be roted out, to plant agayne ſound doctrine, the true worſhyppyng of God, and all maner of godlineſſe, and finally to kæpe the Lordes field in tilth and to decke Gods houſe

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with all diligence. These thynges wilbe the moze enlightned, if ye compare them with the Lozdes owne wozdes in the 13. and 15. of Mathew, and with the wozdes of the Apostle Paule in the third chapter of the first Epistle to the Corinthiãs, and in the tenth chapter of the second Epistle. Once againe therfoze by the cleare, natural, and right construed interpretation of this place of Jeremye, we haue wonne, that the Pope by that Bull of his, hath wickedly and trayterously to the Lozd Godward, corrupted and inuerted his wozdes, and wzested them to his owne souereintie oz rather to his owne tyzanny, which the Lozd hath not ozdeined oz defended by his wozd, neither here noz in any place els.

And if they be not yet ashamed of their wicked wzesting and corruptyng of this place of the Pzophetes: Let them tell vs what maner of souereintie Jeremy bare in Hierusalem the chief Citie of Jewry, oz ouer what nation oz kyngdome he reigned? From the death of kyng Iosias, he lined vnder the wicked kynges Ioachaz, Ioachim, Iechonias, & Zedechias. The horrible deedes of these pzinces are described both in the holy storyes of the Bible, & also in the same Jeremyes booke, let them tell vs then in what wise Jeremy by the vertue of these the Lozdes wozdes, I haue set thee this day ouer nations and kyngdomes. &c. dyd rwte out oz plant, and which of those vngodly kynges he plucked vp and excommunicated? oz where he taught that bycause of the wickednesse of these kynges, their people ought to yeld no obedience vnto them? Let them tell vs where oz when he discharged the noblemen and commons of the Realme of their othe made vnto the sayd kinges, yea oz vnto Nabuchodonosor which was a heathen kyng? Oz which of the kinges Jeremy cast downe frõ his throne, and afterward aduaunced another to it at his owne pleasure? Tell me, tell me I say. Why are ye thus dumme. Bicause ye be neuer able to pzoue by any Scriptures, the thyng that you take vpon ye. Foz the truth witnesseth ma-

niſeſtly that Jeremy was the humble ſeruaunt of the Lord God, a poore Miniſter, and therewithall a faithfull Prophet of the Lord God, and that he was pitifull vexed, impriſoned, and perſecuted by thoſe kynges: agaynſt whom for all that, he ment ſo litle to draw any ſword at all: that in all ciuill caſes he willyngly obeyed them, and taught all the people yea the nobilitie alſo to obey them, and finally acknowledged and reuerenced them as his ſoueraine Lordes. In deede he did ſharply rebuke the wicked offences of theſe kynges, and preached Gods greuous iudgementes, not ſo much to them as to the Prieſtes and to the whole people, vtterly after the ſame maner that the Lord had commaunded him to do it. But in the meane while he made no commotions in the Realme, but rather patiently ſuffered perſecution at their handes, & prayed earneſtly for their welfare. Yea and this ſelfe ſame Prophet dyd diligently & carefully teach the very people of God to obey euen the kynges of Babylon, Nabuchodonoſor, Euilmerodach, and Baltazar. Like as Ezechiel alſo blameth Zedechias very ſore, for falſifying his othe and breakyng his fayth geuen vnto Nabuchodonoſor. Therefore there is no reaſon why the Byſhop of Rome ſhould cloke his tyranny with Jeremyes wordes, conſideryng that Jeremyes wordes fight agaynſt hym, and that he in no poynt reſembleth Jeremyes patterne.

¶ That the Biſhop of Romes vſurpyng of ſupremacie ouer kynges and nacions, is agaynſt the open example and expreſſe commaundemẽt of our Lord Chriſt.

NAy rather to the intent the matter may appeare yet more euidently vnto all men: ſo little did our Lord Jeſus Chriſt mynde to ordeine either Peter or any other of his Apoſtles, ſouereines ouer kynges and kyngdomes in the Church: that I am able preſently to ſet

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the euident example of the Lord him selfe, and his doctrine or expresse commaũdement agaynst the tyranny & wrongfull dealyng of the Pope, and as it were to shew with my finger, that his vsurping of soueraintie ouer kynges and kyngdomes in the Church, is extreme iniurie and vngodlynes. This matter is of it selfe right plentifull in the holy Scriptures, but I will (as much as may be) comprehend thē in a brief. Therefore although our Lord Iesus Christ, was by his almightie father ordeined both kyng and priest in his kingdome, and that he manifestly auouched himselfe to be a king: yet notwithstãdyng he laid aside the gouernement of temporall and worldly thynges, and toke him selfe to the charge onely of spirituall thynges. By reason wherof when Pylate asked hym whether hee were the kyng of Israell or no? He denyed not him self to be a kyng, but hee addeth an exposition and mekely aunswered, my kyngdome is not of this world. Whereupon in another place of the Gospell he sayd, he came not to be serued (that is to wit as a worldly prince) but to serue or to do seruice him selfe, and to giue his life for the raunsome of the whole multitude. For that cause, he vtterly refused the iudgyng or diuidyng of the heritage that was desired at his hand, and put it ouer from hymself to the lawfull iudges, not without displeasure saying: mã, who hath made me a iudge or vmper betwene you? And therfore when the people were purposed to haue made him a temporall kyng, he fled, and by that flight of his shewed that those his ministers must not seeke for worldly souereintie in the Church, and much lesse possesse it or by any meanes claime it, no nor receiue it or take it vpon them if it be offered. Beside this, he not onely commaunded to giue vnto Cæsar that which is Cæsars: but also furthermore when the tribute that was wont to be payd to the Magistrate was demaunded of him, he commaunded a penny that was taken out of a fishes mouth, to be payd for him, least he might be an offence vnto others. Finally by the space of whole .ij. yeares together, in which he most

Luke. 12.

Iohn. 6.

Math. 22.

Math. 17.

faithfully went through with the charge that his heauenly father had put him in truſt with, & accompliſhed all things enioyned him to the full, he neuer gaue any inclyng (no not the leaſt that could be) of any ſouereintie or worldly dominiõ. Vnto this holy and moſt humble example of the Lord, there is alſo further added his moſt modeſt doctrine. For when he perceiued that his diſciples beyng caught and led away with ambition, burned altogether with deſire of ſouereintie, and ſtriue among themſelues for ſupremacie or prerogatiue or (as the Romane Biſhops terme it) for greaterneſſe (as ſurely this maladie ſticketh faſt to the ribbes of them that are atteinted neuer ſo little with ambitiouſneſſe, which thyng appeareth by the Romiſh ſort themſelues:) he gaue them a very ſore checke, and withdrew them from that deſire of ſouereintie, beating lowlineſſe into them, & therwithall alſo mainteinyng the right of the Magiſtrate ordeined of God, and finally committyng the miniſtration of the word to his diſciples, without any hope or mention of ſouereintie at all.

Therfore when in the xvii. of Mathew, Peter had payd a piece of twentie pence for the Lord and himſelfe, to thoſe that demaunded but ten pence, and that therby he had put the reſt of the diſciples in ſuſpicion, as though Peter ſhould be aduaunced aboue all the reſt of them: or be made primate among them in the kyngdome of heauen, or in the gouernement of the Church: they began to diſpute of the matter among them ſelues: and eche of them accordyng to mans infirmitie gaped after that hyghеſt degrée of ſouereintie. But what ſayd the Lord, and what did he in that debate of his diſciples? He toke a child vnto him and ſetting him in the middes of them, ſayd: Verely I ſay vnto you, except ye turne and become like children, ye ſhall not enter into the kyngdome of heauen. Therfore whoſoeuer humbleth himſelfe as this child he is greateſt in the kyngdome of heauen. Which is all one as if the Lord had ſayd vnto them, ye ſtriue for preheminence, which of you ſhould

be greᷓted as greateſt of all. But I tell you for a certeintie, except ye turne your myndes from ſuch ambitious diſputations that ſauour of nothyng but pryde and pompe, and turne your ſelues in lowlineſſe vnto me and my example, yea and vnto the ſimpleneſſe of this little boy whom you ſée here: ye ſhalbe ſo farre from greatneſſe and gloryouſnes in that kyngdome of myne, that I will not ſo much as take you for my Diſciples. Very truly ſayth S. Chryſoſtome in his 59. Homely vpon Mathew, litle children know not how to enuy, nor how to gape for vaineglorie, nor how to deſire preheminence of dignitie, neither are they any whit the ſtatelyer if ye prayſe them or honor them. What then anſwereth the Lord to the queſtion of his Diſciples? Who ſoeuer (ſayth he) becommeth like a child by puttyng away naughtie affections, but chiefly ambition and deſtrouſneſſe to beare rule: truly the ſame is greateſt in the kingdome of heauē. Upon which place Chryſoſtome ſayth agayn. Thou ſeeſt how he hath taught that preheminence of dignitie is not to be coueted in any caſe. And ſo forth.

Agayne in the 20. chapter of Mathew, when the mother of Zebedies children came vnto the Lord with her ſonnes James and John, and made ſute for them that they might haue the higheſt rowme and chiefe authoritie about him in his kingdome, ſo as he ſhould place them next him ſelfe: the one on his right hand, and the other on his left, (for looke who they be that are next about a kyng, and garde his perſon in ſittyng on either ſide of him, thoſe are counted chiefe men in the Realme, like as at this day thoſe be called Legates *a latere* or from the Popes ſide, whō the Byſhop ſendeth from Rome with full power and authoritie.) The Diſciples hauyng forgotten the thynges which the Lord had taught them afore, miſtruſted eftſoone that thoſe two brothers ſhould be preferred before them all. By reaſon wherof, enuying them, they began to take pytch at it, and to contend agayne among themſelues for the prehemineᷓce. The Lord therfore calling them to him, ſayd: ye know that

the kynges of nations reigne ouer them: and they that be great exercise authoritie vpon them. It ſhall not be ſo among you: but he that will be great among you, let him become your ſeruaunt: and he that wilbe chief among you, let him be your vnderlyng: like as the ſonne of mã is come, not to be ſerued, but to ſerue, and to giue his life for the redemption of many. Moſt trimly and effectually hath the Lord herein ſeuered the Eccleſiaſticall miniſterie, from the ciuill authoritie. And iuſtly doth he challendge and yeld to the Magiſtrate, that which belongeth to the Magiſtrate, without derogatyng or takyng any thyng from him, and conueying it to him ſelfe and his: and likewiſe ſhew the miniſters what they alſo ought to do. Ye know (ſayth he) that there be Princes or Magiſtrates ordeined among people, and among the Gentiles, ſo as there is no neede that you alſo ſhould be made rulers ouer nations. I mynde not to make warres with the Romanes, and to put downe their preſidentes and Tetrarkes, to ſet you vp in theyr rowmes, (which thyng, notwithſtandyng the Iewes beleued that Chriſt ſhould haue done, and therfore when he anſwered not their expectation, they acknowledged him not to be the Meſſias.) Princes haue their power giuen them of God. Wherby you vnderſtãd, that there is no cauſe why you ſhould ſtriue among your ſelues for ſouereintie. For you ſée that thoſe which are in office already, ſhall continue ſtill in their charge. Thus much ſayd the Lord concernyng ciuill gouernemẽt. Now foloweth alſo concernyng the miniſterie of the Church. It ſhall not be ſo amõg you. For I haue not choſen you to make you princes of landes, but rather ſeruantes of the Churches, not Lordes I ſay, but preachers to publiſh the word of glad tydinges, and to ſhyne before the people in example of holy lyfe. Therfore I will not haue you once thinke of bearing rule, or wiſh to reigne like princes of this world: it ſhall not be ſo among you. Howbeit for aſmuch as ambitious pride had brought the Diſciples this farre, here alſo like as afore he commendeth lowlineſſe

liuelle vnto them, saying: whosoeuer will be great among you &c. Neither is there any cause why the Romish sorte should now a dayes blere our eyes with their stile of Seruant of the seruants of God, which the Pope vseth. For that style is a forged style, and the lowlinesse of these men is but a counterfet or hipocritly lowlinesse. For the very experience of many hundred yeares witnesseth, that in all the whole world there are none that can worse away with doyng seruice, than this kynde of men. Nay rather they will be worshipped for soueraines and kynges of kynges. Or if they be the seruauntes of Gods seruauntes in dede: why offer they their fete to be kissed euen of Gods princes: And the Lord to moue them the more euidently, addeth his owne example to his foresaid cõmaundement, saying. Like as the sonne of man is not come to be serued &c. This is a notable saying: for it is as much as if he had sayd, If I which am your Lord and master, and the liuyng sonne of the liuing God to, and kyng of kynges, sue not for, ne chalendge not to my selfe any worldly preheminẽce vpõ earth, as who am come into the earth, to serue all mens turnes euen with the losse of my lyfe: truly you ought to be ashamed of it, that you which are but wretched men and no better then thralles, are notwithstandyng not afrayd to gape after souereintie. These thynges, these thynges I say as dreadful thunderboltes, not onely shake, but also turne vpside downe that seate of the Romishe Bysshops, which they haue most boldly & shamelessely exalted aboue the thrones of all kynges, vnder pretence of Peter and of the graunted souereintie and vnmeasurable power which [they say] they receiued of Christ. And whereas the Lord vttered these thynges to his Disciples once or twise very earnestly, and so forcibly as they could not be vttered more forcibly: yet had ambition and desire of prerogatiue takẽ so deepe rootes in the myndes of the Disciples accordyng to the corruption of mãs nature, that at the Lordes last Supper, when they vnderstode he should depart out of this world, they fell a-

gaine to ſtriuyng for the ſupremacie and prerogatiue them
Luke. 22. moſt of all, that is to wit, who ſhould be chief vpon earth and preferred before all others in the Church, when the Lord was gone away and receiued vp into heauen? But the Lord inueyeth not ſharply againſt his Diſciples ne caſteth them of as they had deſerued, for renewing their former errour now the third tyme and for by inforcyng it by harping ſtill vpon it after he had ſo euident inſtruction and diſproſe of their ſouereintie: but ſalueth the diſeaſe of both them and of all other in the church that are atteynted with the ſame vice. And firſt of all he repeteth the ſame argument, which he had obiected againſt them in the 20. of Mathew, ſaying. There is no reaſon why you ſhould ſtriue for ſuperioritie. For the Princes that reigne at this tyme in the world, neither are now nor ſhall hereafter be put down for me. For the Magiſtrate continueth ſtill in his former ſtate & dignitie. He ſhall reigne, but ſo ſhall not you reigne. By the way alſo and as it were glauncingly, he ſhadoweth out the office of princes, ſaying: And they which haue power ouer them are called Good & Gracious: that is to ſay,
Rom. 13. they be ordeined of God to the end they ſhould do good to their ſubiectes. For the Apoſtle ſayth: The Magiſtrate is Gods miniſter, for thy welfare. For Princes are not a terrour to ſuch as do wel, but to ſuch as do ill. And what could be ſayd more pithily and ſtrongly in this caſe, that which is ſayd already, or rather now twiſe repeted, but ſo ſhal not you? Byandby he addeth an ordinaunce after what ſort the Miniſters muſt behaue themſelues in their Eccleſiaſticall charge, ſaying: He that is an elder among you, let him become felow to the yonger. That is to ſay, he that hath gotten a greater rowme in the Church, & is endewed both with ſundry giftes and alſo with ſingular authoritie in reſpect of his old age and his experience in matters, let hym not vaunt himſelfe for thoſe ſingular giftes, but let him be wiſe after a lowly maner, as if he were ſome young man without experience, and as yet raw in ſo great a charge. Alſo, he

that

that is a Prince. (ὁ ἡγούμενος) that is, a Capteine, Ruler, or Gouerner, let him assure himselfe that he hath not gotten a souereintie, but a ministerie: and therfore let him behaue himselfe as a Minister.

Unto these he addeth also other reasons, whereby to lay forth to the eye, that Apostolicke men are called, not to reigne but to serue. Greater (sayth he) is the prerogatiue of him that sitteth at the table, then of him that serueth him which sitteth. But the Church beyng called by the Lord to a spirituall feast, sitteth downe: And you serue the Church of that spirituall foode: Ergo, the Church is as your Lady and mistresse, and you are the seruauntes of this mistresse, but not her maisters and much lesse her souereines. Hereunto agayne he ioyneth his owne example: I am (sayth he) as a seruaunt among you. Seyng then that I which am your Lord, do neuertheless serue you: it is a shame for you which be but seruauntes, to thinke of Lordyng it in the Church, considering how my most himble example is dayly before your eyes vtterly abhorryng from all desire of souereintie. Furthermore he addeth this also: Surely it is straunge that you should striue among your selues for superioritie: considering how that I haue hetherto ben subiect to many and sundry afflictions. Wherof you your selfe can beare witnesse, vnto whom some part of my temptations and afflictions hath redounded. Wherefore ye might rightlyer conferre among your selues, of bearing the crosse and of patience, than of Lordshyp & superiorities. Notwithstandyng he annexeth here agayne a comfort, least their hartes might fayle them at the mention of afflictions. And therefore he knitteth vnto it a declaration of heauenly rewardes that shalbe liberally giuen vnto those in the euerlasting countrie, which get the vpper hand in persecutiõs: aduauncyng his maner of speech from bodily and earthly thinges, to spirituall and heauenly thinges.

Yet notwithstandyng, after all these thinges, (which surely may seeme a wonder to the whole world) yea euen

after thyſe moſt earneſt warning and euident inſtruction, the Diſciples dare byanby vpon Chriſtes Reſurrectiõ, and at the verie inſtant of his Aſcenſion into heauen, make mẽtion yet agayne of reigning, yea and to cloy the Lord again with their deſtrouſneſſe of ſuperiorities, ſaying: Wilt thou at this time, that is to ſay before thou depart from vs into heauen) reſtore the kingdome vnto Iſraell? Vnto which queſtion the mercyfull Lord bearing with the weakeneſſe of his Diſciples, aunſwereth, meekely agayne, and biddeth them referre the ſeaſonable doing of it vnto God. In the meane while he repeteth and beateth into them agayne, what they ſhould do and what he requireth at their hands, ſaying: After that the holy Ghoſt is come downe into you, you ſhall receiue power, and you ſhal beare witneſſe of me, not onely at Hieruſalem, but euen to the vttermoſt coſtes of the earth alſo. And what els is this, then if he had ſayd, The holie Ghoſt ſhall teach you to vnderſtãd, what maner of kingdome mine ſhalbe, doutleſſe ſpirituall, & not worldly, wherin I ſhall ſit and reigne the chief & onely ſouerein. And in this my kingdome, that is to wit, in ẏ very Church of the ſaintes, you ſhalbe witneſſes & not kinges, preachers and not princes. For by preachyng of the Goſpell you ſhall gather me a Church out of the whole world.

This I ſay is Chriſtes doctrine concerning ſupremacie and reigning, & concernyng the miniſterie of Chriſt in the Church, more lightſome thẽ the ſunne. Wherby alſo it appeareth, more clearely then the day light, that the Byſhop of Romes vſurping of ſouereintie in the Church, and his boſting of himſelfe to be ordeined head ouer all kinges and Realmes, contrarie to Chriſtes example and doctrine, is not by the lowlie ſpirite of Chriſt, but by the proude ſpirite of Lucifer.

Nor that the Apoſtles of Chriſt tooke vppon them any ſouereintie in Chriſtes Church, but onely the miniſterie.

And

AND when the Apostles had receiued the holy Ghost, they vtterly displaced all ambition and desire of souereintie out of their hartes, perceiuyng now, that no such thing as they and the Iewes had hitherto furnished, was to be sought or loked for in the kyngdome and Church of Christ, but farre greater and diuiner thinges, namely spirituall thynges. And therfore accordyng to their Lord & maisters cõmaundement, traueling ouer the whole world, they so behaued them selues, that in all thinges they were found to be the very Discyples and folowers of their maister: endewed with lowlinesse, & not with Lordlinesse, & renowmed for their faithfull seruice, & not for stately superiozitie. For they not onely preached the Gospell purely without mens forgeries and traditiõs: but also were wont to reuerence kynges as next vnto God in earth and chief of all men, and to call them their Lordes, and to pay them tribute, and to obey them faithfully, and to pray for their welfare without ceasing, yea and to threaten Gods vengeance to such as refused obedience to the Magistrate commaunding no wickednesse. They no where intermedled them selues in worldly affaires, in somuch as they cast enẽ the care of the poore (which otherwise is most holy,) vpon the shoulders of the Deacons, verily to the end they might the earnestlyer apply them selues to the preaching of the word. They no where vsurped to them selues the benches of iudges or the thrones of princes, and much lesse did they depose any kyng or prince from his kingdome, were he neuer so wicked, (and yet there is no man ignorant what the Romane presidentes were that liued in the time of the Apostles, full of couetousenesse, lechery, and pride: and the posteritie of Herode euen venemouse slippes: yea and the Emperours them selues most filthie and vngracious persons as the Tyberiusses, the Caligulaze, the Claudiusses and the Neroes) or discharge his people of their allegiãce, or contend with any prince for the soucreintie, and much lesse did they euer purpose or practise to place & eralt them-

selues aboue him. Nay rather they suffered sore persecutiō, the which they ouercame by patience, and not by violent withstanding, nor by practises and pollicies of malicious wylinesse: and gathered verie great Churches vnto Christ out of the whole world by preaching the Gospell ouer all the earth. S. Luke the Euangelist describeth these thynges diligently and plenteously in his booke of the Actes of the Apostles, wherin although he pursue their doinges by the space of xxviii. yeares together, Yet doth he no where giue any little incling of that supremacie and fulnesse of power, which they at this day do boast of, that call them selues Apostolick, and crake of the fulnesse of their power.

But if any man desire to here some singular thyng of S. Peter: he is alwayes set first in the register of the holie Apostles. But all men know that this formershyp of Peters, is not in ouer ruling, but in order: for according to the doctrine of the Gospell, all the Apostles were indewed with like dignitie and power, and the Churches were gouerned by their trauell in common. In the meane while it was requisite that there should be order both in speakyng and doing for the auoydance of disordered confusion: & they that had obteined greater giftes were more honored and had in more estimation and authoritie than the residew. Like as Paule speaking of James, Peter, and John, sayth that they seemed to be pillars in the Church. Not for that they were preferred afore all the rest, or had obteined a larger Commission: but bicause that hauing obteined greater giftes, they did more luckely and easly go through with all pointes of their charge (wherin otherwise, the residew had as good part as they) and therfore were had in greater price and estimation among the faithfull. So also were the Apostolike Churches which were first founded by the Apostles, worthely had in great price and estimation in old time. For their authoritie was of great credit with other Churches: not that they were beleued to haue superioritie ouer them, but bicause that being the first that were con-

Gal. 2.

uerted

uerted to the faith, they kept still vnappaired, the faith which they had once learned of the Apostles, and gaue light to other Churches, by their pureneſſe and conſtãcie. Theſe thinges are ſet forth more at large by a very auncient writer called Tertullian in the preſcriptions of heretickes. In which place also he not onely calleth Rome an Apoſtolike Church, but Epheſus alſo, and Corinth, and Theſſalonica, and other Churches founded by the Apoſtles. And it is not to be douted but that the men of old tyme called Peter and Paule the princes of the Apoſtles: not that they were ſecular or worldly princes, or that they had dominion ouer the reſt, or that they had obteined a larger commiſſion: but bicauſe that being endewed by God with moſt excellent giftes, both in their ſayinges and doinges, yea and finally in their writings and vertewes they ſhyned as moſt bright Creſſets among the reſt of the Starres.

For S. Peter neuer chalendged to him ſelfe any ſuperioritie no not euen ouer the baſeſt ſort of men, and much leſſe ouer princes: he neuer aduaunced his throne (which he had not) aboue all kinges and all kingdomes. Cornelius the Centurion a knight of Rome fell down at his feete, and it was no ſmall cauſe that made him ſo to do. For the aungell of the Lord had ſet a great commendation vpon this Peter vnto him, wherupon he fell downe before Peter. But Peter liftes him vp agayne, and humbly ſayth that he him ſelfe is a man alſo. So alſo when he had lifted vp the lame man and made him whole and ſound, at the temple of Jeruſalem, and that the people ſtode wondering and worſhipping of him, he gaue all the glorie vnto Chriſt, and told them that he him ſelfe was but a Miniſter. Neither doth he in his Epiſtles aduaunce him ſelfe with any prelacie, but ſimply calles him ſelfe an Apoſtle and fellowelder, forbidding the elders to vſurpe any Lordſhip ouer the Clergie. Neither ſitteth he ſtill in his chayre at Hieruſalem and ſendes abroad his Legates *a latere*: but he is contented to let the cõgregation ſend him with John into Samaria. 1. *Pet.* 5. *Act.* 8.

maria. Yea and in the Counſell of Ieruſalem, he chalendgeth no preheminence to him ſelfe. All thinges were done in that Counſell by common aduiſe and conſent. And the Apoſtle Paule, who in all thinges euen of the ſmalleſt ſort was a moſt diligent obſeruer of the ordinaũces of his maiſter Chriſt, no where acknowledgeth S. Peter as preferred before all other men by any prerogatiue, neither would he in any wiſe haue neglected it, if he had euer thought him to haue ben preferred afore the reſt by the Lord. Nay rather he freely reproued Peter in the Church of Antioche, accordyng as he himſelfe declareth, in the 2. to the Galathians. In the ſame place in dede, he calleth Peter a Piller, but not Peter aboue, and therfore much leſſe the piller of all pillers, greateſt and moſt excellent. For with Peter he matcheth two other Apoſtles, whom he termeth pillers as well as him, euen James and John: yea and he putteth James afore Peter. He had ſayd heretofore, that the ſame were had in reputation, to the end we might know wherfore he called them pillers. Meaning that they were in authoritie, as men that by their common and faithful trauell ſeemed as it were to vphold the Church, which els was like to fall, if it had not ben vnderpropped and ſtayed vp through the grace of God in their faithfull teachyng. And yet Paule affirmeth that thoſe pillers added nothyng vnto him. But rather comparing him ſelfe with Peter, The ſame (ſayth he) which was mighty in Peter in the Apoſtleſhip ouer the Circumciſion, was mighty in me alſo among the Gentiles. And the ſame Paule ſpeakyng of the plurall nomber, ſaith he was nothing inferiour to the chief Apoſtles. And in the 3. chapter of his firſt Epiſtle to the Corinthians, what is Paule (ſayth he,) what is Apollo, (and in this place is Peter or Cephas to be implyed alſo, as of whõ he had made mention in the firſt chapter, vſing the ſame maner of ſpeaking. Neither is there any reaſon why the opinion of thoſe ſhould hold vs in a mamering, which ſurmiſe that here is not ment Peter, but ſome other diſciple

2. *Cor.* 11.

whom

whom Paul calleth by the name of Cephas. For the truth of the Gospell crieth out against them in the first of John, and so doth Paules owne declaration in the second to the Galathians.) What are they (saith he) but onely ministers by whom you haue beleued, euen as the Lord gaue vnto euery man? I haue planted, Apollo hath watred, but God gaue the increase. Therfore, neither is he any thing which planteth nor he which watereth, but God which giueth the increase. And anone after, speakyng of all the Apostles, yea and euen of Peter or Cephas to, Let a man (sayth he) in such wise esteme vs as the Ministers of Christ, and the disposers of the secretes of God. 1. Cor. 4.

These lightsome and euident textes of Scripture, are sufficient for men that be curable, (as for vncurable & quareling men, we leaue them to God the iust iudge) and doe witnesse manifestly enough that neither Christes Apostles no nor the Apostle Peter him selfe vsurped so much as one iote of souereintie in the Church, but onely toke vpon them ministration of the glad tydinges of saluation, and of Christes holy Church, all their life long euen vnto the last gaspe of their liues. And therfore there is no reason why the Bishop of Rome should hereafter in maintenance of himselfe & his supremacie, alledge any more the supremacie of Peter, which is now sufficiētly apparant to be vtterly none, and alwayes to haue ben none at all in déede.

That the first Bishops of Rome vsurped not any souereintie at all in the church, but were lowly shepehardes, teachers and ministers of the Church of Rome: yea and besides that, also Martyrs of Christ.

I Will not now dispute whether Peter came at Rome or no. Wherof I see learned men to dout, not without cause. Surely it may be proued by substantiall argumentes, that Peter sate not in that seate, at that tyme

and so long a tyme as he is commonly sayd to haue sit continually together. If he came to Rome at all, certes it was late ere he came, and peraduẽture not long afore his death. For all the old writers, euen those that were nére the Apostles time, do agreably and stedfastly affirme, that Peter was crucified at Rome vnder the Emperour Nero for preaching Christ and his Gospell, the same time that Paul was beheaded. Which thing I can easly graunt. But from this Peter vnto Siluester there be registred 33. Bishops or pastors of Rome. Of whom notwithstandyng none toke vpon him any souereintie either ouer the Citie it selfe, or ouer the Church of Rome, and therfore much lesse aduaũced they them selues ouer kynges and kyngdomes. Yet am I not afrayd to say thus much more of them, that if they might be found to haue attempted any whit of this preheminence, or to haue sewed for souereintie, it is certein that they started aside from the way of their predecessours, yea and from their maister Christ, and grew out of kynd from their owne Peter. Wherfore their sayinges and doinges being against the expresse testimonies of Christ and the Apostles aboue rehearsed, could proue nothing.

Howbeit, like as in other Churches, as of Antioche, Alexandria, Corinth, Philippos, Ephesus, Cesarea, and the rest, there were pastors or teachers which were called Bishops, set ouer the Church of God, which by their holy ministerie serued seuerally their owne shéepe that were committed to them, and not other mens shéepe, or in many places at once: (for at the begynnyng, euery pastor had his flocke appointed and committed vnto him.) So also was done in the Church of Rome, which is named Apostolicke Sea or Chayre. I would not haue any man amased at the termes of *Sea & Chayre*, and surmyse and imagine any Popishnesse by them. For in old time gaue the termes of Sea and Chayre, not onely to the Church of Rome, but to any of the notable Churches, I meane which the Apostles them selues founded, and in which the traditions or the doctrine

of

of the Apostles and of the Gospell sounded or was preached & florished still vncorrupted. For Tertullian in his prescriptions of heretikes, saith: Peruse the Apostolik Churches, among which the very chayres of the Apostles are yet still sytin in their places, & among which their authenticall letters are still read, resounding the voyce and resembling the face of euery of them. If Achaya be next thée, thou hast Corinth: if thou be not farre from Macedonie, thou hast Philippos, and thou hast Thessalonice. If thou list to go into Asia, thou hast Ephesus. And if thou border vpon Italy, thou hast Rome, from whence also we haue authoritie at hand. O happy Church wherupon the Apostles bestowed their whole doctrine together with their bloud, where Peter was matched with his Lord in passion, where Paule was crowned with the end of John Baptist, and where the Apostle John, after he had ben plunged in scalding oyle & felt no harme at all, was banished into the Ile of Patmos. Thus saith he. Otherwise the Chayre is properly a hygh place in the Church furnished for the ministers to teach out of the more commodiously, as from whence they may the better be seen and heard of their audience that is assembled in the Church. Such as the men of old time are knowē to haue had, as appeareth by the doynges of Achaz kyng of Juda, and by the viij. chapter of Nehemias. It is commonly called a Pulpit or preaching stole. It is not a cloth of estate, or a Salomons throne, or a kynges chayre of estate. Neither did men in old tyme by the Apostolike chayre or sea, meane reigning or souereintie and I wote not what greater thyng, as they meane at this day. But rather the chayre is taken for the very Apostolikę doctrine, which was preached out of those chayres or pulpites, and to sit in the Apostolike sea is to preach the Apostolike doctrine. For it is well knowen to all men what the Lord ment by the chayre of Moses in the Gospell, when he sayd, The Scribes and Pharisies sit in Moses chayre. What soeuer they bid you obserue, that obserue and do ye. For what els is it

to ſit in Moſes chayre, than to profeſſe Moſes, and to teach the things that Moſes taught: If any had taught any thing beſides that or contrarie to that, they had ben of neuer the more authoritie for the chaire, like as at this day alſo, they that preach not Apoſtolicall doctrine, haue none authoritie by the Apoſtolike chayre or ſea of Rome, of Antioche, or of Philippos, neither are they in any wiſe to be regarded, although they ſit in the ſame ſeas. Very well knowen is this Canon reported in the 40. Diſtinction of the Decrées, out of the writings of Jerome, It is hard to ſtand in the rome of Peter and Paule, and to kéepe the chayre of thoſe that reigne with Chriſt. For hereupon it is ſayd, They are not the Saintes children, which poſſeſſe the Saintes places, but they that fulfill the workes of the Saintes.

They thē which had the charge of the Romane Church after that Peter was put to death, were miniſters, paſtors, and teachers or preachers, and not princes or Lordes. Irenæus placeth Linus immediatly after Peter. Tertullian placeth Clemēt. Euſebius puts Anacletus in the middes betwixt Linus and Clement. Some regiſter one Cletus betwixt Clement & Anacletus, which Cletus is notwithſtanding quite ouerſkipped and omitted by diuerſe. Others alſo diſpoſe the ſucceſſion or Regiſter of the firſt Bylhops of the Romane Church, ſome after one ſort and ſome after another ſo as it may ſéeme ſtraunge that antiquitie varieth ſo in the ſucceſſion of them, & hath almoſt nothing certein & aſſured in that behalf. But howſoeuer the caſe ſtandeth, this is moſt certein that ſuch as held the Apoſtolik ſea of Rome after Clement, were vtterly ignorant of that ſupreme power and the authoritie of both the ſwordes which thoſe men preſumptuouſly boaſt of, that thinke themſelues poſſeſſe the ſame ſeate at this day. They were lowely and poore miniſters of the Church, & preached the Goſpell and the doctrine of the Apoſtles to the Church, wherof they had the charge, and therewithall miniſtred Chriſtes Sacramentes to the Church, and beautified their doctrine with

example of lyfe, & in the end sealed it vp with Martyrdome. For all those Bishops or pastors of Rome, became Christs Martyrs, and were put to death for mainteynyng the pure faith and doctrine, and for preaching against Idolatrie and the vncleane conuersation of the heathen.

And whereas in other Churches there spring vp sundry heresies and greuous debates: The Romane Church aboue the rest, did faithfully at that time and in the begynning kepe still the purenesse of doctrine, and the consent and agreemēt of faith. And this was the cause why the men of old time did worthely make so great account of the succession of those men in the Church and of their consent in the faith: who otherwise would vndoubtedly haue made no reckening at all of the succession in the Sea, onlesse the pastors and the Church of Rome had continued in pure doctrine and vnappayred faith.

Truly there arose dissention euen in this Church also, betwixt Anicetus Bishop of Rome, and Polycarpus the minister of the Church of Smyrna the Disciple of Iohn the Apostle: howbeit not for any Articles of faith, but for keeping of the Easter day. Neuertheless the contention endured not long. For they agreed well and brotherly agayne, and willed that euery man should obserue and kepe still his owne custome that was admitted in his owne Church: that the concord of the Churches might not be broken for the diuersitie of ceremonies. But yet agayne Victor the Bishop of the Romane Church takyng more vppon him than became him, and stepping aside from the modestie and simplicitie of his predecessours, aduentured to breake the agreement that was begon betwene Anicetus and Polycarpus, & excommunicated the Easterne people that kept the Easter day vpon the xiiii. day of the moneth. Yet for all that, the pastors of the residew of the Churches acknowledged not Victor for a commaunder of the Churches, or for such a one as by right might take vpon him authority ouer other Churches. For his ouerbold and rash enterprise was

repꝛoued by the Biſhops as well of the Eaſt as of ꝯ Weſt, that is to wit by the holyeſt and beſt learned and by ſuch as were had in chief eſtimation in that age, namely by Polycrates Biſhop of Epheſus, and by Irenæus Biſhop of Lyons. And ſo was Victor bꝛought agayne into the right way. Which thing Euſebius declareth at large in his hiſtoꝛie of the Church matters.

And truly in pꝛoceſſe of tyme the vices that had euery where occupyed and coꝛrupted other Churches, began alſo to enter into the Church of Rome, foꝛ there aroſe a great ſchiſme in the Church of Rome, ſome choſing S. Cornelius to be their paſtoꝛ, and ſome choſing Nouatus from whom ſpꝛong the hereſie oꝛ ſect of the Nouatians, which became very noyſome to the Church. But Cornelius got the gouernement, vnder whom certein of Aphꝛike began to put the decidyng of their controuerſies to the ſea of Rome. Neuertheleſſe, the bleſſed Martyꝛ & Biſhop of Carthage Cyprian, did ſet himſelfe agaynſt them alſo, and in his 3. booke of Epiſtles in his firſt Epiſtle to Cornelius Biſhop of Rome whom he calleth his bꝛother, he ſayth among other thinges, how it is decꝛeed by all men, yea and alſo that it is right and reaſon, that eche mans caſe ſhould be there heard where the fault is committed. Alſo he ſayth, that vnto euery paſtoꝛ is allotted a poꝛtiõ of the flocke, foꝛ euery of them to rule and gouerne, and he ſhall render an account of his doing vnto the Lord. Among theſe thinges marke that as yet at that tyme the Biſhop of Rome, was not taken foꝛ the vniuerſall ſhepheard, to whom all the other Churches ſhould be ſubiect. Nay rather he ſayth that euery ſhepheard had his ſeuerall Church committed to him to gouerne, foꝛ which he ſhould render account, to the Lord God, and not to the Pope. And S. Cornelius himſelf did not either allow ſuch as appealed out of Affricke to Rome, oꝛ deſire to rule ouer all other Churches and to be called the ſouerein Lord of all kinges and kingdomes. To be bꝛeef, theſe Biſhops of the Romane Church were all put to death foꝛ the ſound

doctrine

doctrine and the professing of Christes name, by the Emperours of Rome. So farre were they of from taking vpon them full and absolute power ouer any Princes, and least of all ouer the princes of Rome. For which of so many vngodly, bloudy, & manquellyng princes being mo then xl. in nomber, did they depose from his souereintie? or which of them I pray you did they excõmunicate? Or which of these bishops alloyled the people of their othe made to the Emperours? Or which of all these, said, wrate, or thought himself to haue receiued fulnesse of power at the handes of Christ our Lord by Peter, & to be set ouer kinges and kingdomes? Therfore it is most certein, that these first ministers of the Romane Church, were ignorant of the thinges which the Romish Bishops of this last and forworne age haue vsurped to themselues, and which they haue now a long tyme in vayne indeuered to stablish by the Epistles of those mẽ.

That the Decretall Epistles of the first Byshops of Rome are but counterfettes.

VErely I am not ignorant how there fly abroad many Epistles of these holy Romane Bishops & Martyrs which they call decretals. But they ouerthrow themselues with their owne absurdities, and shew themselues to be but counterfettes, in asmuch as many thinges be so light, so trifling, and so vtterly vnlike that auncient simplicitie, pureneſſe, and maiestie, that not without good cause they seeme vnto godly and learned men, to haue ben deuised long since by others. Neither do I greatly regard that the same are fathered vpon the gatheryng of Damasus and Isidorus: seyng that there want not some men which put ouer certeine of these kynd of thinges euen to the time of Gregorie the 7. But howsoeuer the case stãd for the tyme, I pray you what can be more fond, then the fathering of these wordes vpon Anacletus? This holy holy and Apostolike Church of Rome obteined the supremacie

cie and preheminence of power ouer all Churches, not frō the Apostles, but from the very Lord himselfe our Sauiour. And again, There was a difference euen betwene the blessed Apostles: and albeit that all of them were Apostles: yet did the Lord graunt and the Apostles determined among them selues, that Peter should haue preheminence afore all the rest of the Apostles, and be Cephas, that is to say a head, and hold the souereintie of Apostleship. Thus sayth he. But who knoweth not (though he be but meanely seene in histories,) that after full fiue hūdred yeares, it was obteined and ordeined, not by Christ, or his Apostles but by loytering lorels or rather by traiterous persōs, that Rome should be called ỹ head of all Churches, that is to wit, that it should obteine supremacie & prerogatiue of power ouer all Churches? Or who would beleue that Anacletus exercised himselfe so little in readyng of the Gospell, that he knew not how Cephas signifieth, not a head but a stone or a Rocke? according as it is interpreted by Iohn the Apostle in the first chapter? And which interpreter should a man rather beleue? Iohn the Apostle, or the coūterfet Anaclete? The lewd packing then of the lewd lorelles is detected both in these and in many other thinges. The same parte maketh very often mention of Archbyshops and metropolitanes, neither omitteth he primates. But it is most manifest, that those titles were vtterly vnknowen to the primitiue Church, and were afterward inuented and vsurped in times folowyng. And at their first comming vp the maner of vsing them was after a sort mætly tolerable, till their posteritie did afterward vse them or rather misuse them more proudly. Besides this, the sayd counterfet Anaclete maketh a Bishop greater than an Elder: whereas Ierome himselfe sheweth by Scriptures, that Elders and Bishops are all one, and that in processe of time Byshops were preferred before Elders, not by the ordinaunce of God, but by the ordinaunce of man. Moreouer this Anacletus alloweth the Appeales that are made to the sea of Rome, saying:

that

that all questions and matters of weight ought to be referred to the Apostolike sea, for so had the Apostles decréd. But this selfe same thing is manifestly disallowed by the holy maister of Christ Cyprian writyng to Cornelius the Pope. Many other thinges prateth he concerning the priuiledges and iudgementes of the Church: which who soeuer séeth not to disagrée with these first tymes of the primitiue Church, he séeth nothyng, but is blynder then a beetle.

Furthermore there is a decrée fathered vpon Pope Alexander, wherby he commaundeth that water should be halowed with salt, to clense the people and to put away the secret slightes of the deuill. But who is so light headed to beleue that so great men in so great light of the Gospell published so filthy decrées concerning such baggagely gewgawes so openly fighting agaynst the Gospell and doctrine of the Apostles? These thinges sauour not that Apostolike and auncient pureneße and maiestie which entierly attributeth all saluation to the onely bloud of the sonne of God and not to water and salt.

Pope Sixtus in the sayd decretall Epistles commaundeth that no man els should touch the holy vesselles but he that is halowed. Ye may perceiue that this stuffe agréeth trimly with the Apostolicall doctrine deliuered by Paul in the 2. to the Colossians, and finally with the histories which openly beare record that euen the laymen receiued & handled the bread and cup of the Lord with their [bare] handes, certein hundred yeares after this Sixtus. Besides this, in the same Epistles, there is open & manifest mention made of Clementes iourney, which booke neuertheleße eué the very Decrées of Gratian do reiect among the authenticall writynges.

Yea and Thelesphorus commendeth the seuen wéekes fast before Easter, forbidding also the eating of flesh. Which thing againe how well it agréeth with the doctrine of the Apostles, and with the doinges, it is to be knowen by the thinges which S. Paul hath written in the 2. chapter to the

Coloſſians, and in the 4. chapter of the firſt Epiſtle to Timothie, and which Socrates hath left written in his Eccleſiaſticall hiſtorie in the 5. booke and xxii. chap. but moſt of all which are taken out of Irenæus by Euſebius in the 5. booke and xxvi. chapter of his Eccleſiaſticall hiſtorie.

Moreouer in thoſe Epiſtles Calixtus is reported ta haue ordeined the imber faſt at foure ſeaſons of the yeare. Which thing others referre to other authors or founders. And among this ſtuffe this is a thing that can not be read without laughter, that Euſebius the predeceſſour of Melciades doth with ſo great ſtatelineſſe commaund the feaſt of the finding of the holy croſſe to be ſolemnized the vi. day of May. For ſome declare that the croſſe was not yet found at this time, but a xx. yeares after by Helene the mother of the Emperour Conſtantine. Agayne how ſuperſtitious, péeuiſhe, and fond géere are commaunded in the ſame Epiſtles, namely that Nonnes ſhould not touche the holy veſſels. As who ſhould ſay there had ben any Nunnes as yet in thoſe dayes, the firſt comming vp of whom is referred to farre later times. Many other thinges of this ſort do I paſſe ouer willingly, leaſt I might make my readers to caſt vp their ſtomakes. For in theſe Epiſtles there be very many thinges ſo fooliſh, ſo farre agaynſt reaſon, ſo full of ſuperſtition, and ſo full of ambition: that all men which haue eyes may gather therby that they be counterfettes, and ſpecially for aſmuch as there is very ſeldome or no mention at all made in all the booke throughout, of vncorrupted fayth in Chriſt, yea or of Chriſt himſelfe our redemer, & of the treaſures which the father hath giuen vs in him, which thinges are the naturall markes of Apoſtolicall writinges. Now although there be many thinges in them not vnprofitable to be read: yet are the ſame thinges to be found in other men ſet forth more purely, and without any paringes cankerfretted with the filthineſſe of mans traditiõs. Furthermore it is very well knowen that thoſe firſt moſt pure tymes of the Church were not acquaynted with ſo many

cere-

ceremonies, so many decrées, and so many constitutions, as are found vrged vpon Gods Church in those Epistles. For the holy and deuout folke of old time had not yet forgotten the Apostolicke Counsell that was held at Hierusalem, wherin not onely Peter playnly would not there should be any yoke layd vppon the frée neckes of the faythfull, but also moreouer it seemed good to the holy Ghost and to the whole primitiue Church of the Apostles, that there should not any burthen be layd hereafter vppon the faithfull. This storye is knowen to be writtē in the xv. chapter of the Actes of the Apostles.

But if our aduersaries will nedes procede to mainteine that these are the very Epistles of those men vppon whom they be fathered: we haue aunswered a little afore, how they be of no authoritie against the doctrine of the Gospell and the Apostles, and therfore we admit them not in disputation. Notwithstanding by the way we haue better opinion thā so, of so great learned men, and of so holy Martyrs of Christ, neither will we in any wise stayne and deface their honorable names and blessed memoriall with such maner of gewgawes, wherof out of all doubt there neuer came any in their mindes, no not euen in their dreames.

Also that the latter Byshops of Rome vntill Gregorie the first, vaunted not of any fulnesse of power, nor of their supremacie ouer beyng aduaunced aboue kinges and kingdomes.

Neuertheless we must nédes graunt, that from the tyme of Constantine the great, who did set the Churches in peace, not onely the Bishops of Rome, but also the Bishops of other Churches through the worlde began to slep aside from the playne fotesteppes of their predecessors, and clane not so carefully to the simple doctrine of the Apostles, and therfore admitted mo ceremo-

nies into the Church, then beséemed, and furthermoze intermeddled them sélues in woꝛldly affaires and applyed them selues to much vnto them, yea & inuẽted new names and offices of dignitie, and bꝛought such other thinges of the same soꝛt into the Church, which made way foꝛ woꝛser thinges. This saw that famous Poet Baptista Mãtuanus, who intreatyng of the times of Constantine the great among other thinges wꝛate thus.

Most noysom poyson sprang of honny sweete.
A right faire word is Rest, a pleasaunt name is peace.
But yet from peace shall flowe more losse,
Dishonour, shame, reproche and miserie,
Then could from cruell warre. For out of kynde
the auncient vertue shall degenerate &c.

But howsoeuer the Bishops as well of Rome as of other Churches began to grow woꝛse and woꝛse, yet were they still ignoꝛant of that Romish Monarchie oꝛ rather tyrannie which is defended at this day. Foꝛ that I may alledge nothing hether out of the auncięter wꝛiters of Gods Church: doth not S. Hierome in his Epistle to Euagrius, and in his Commentaries vpon S. Paules Epistle to Titus, most manifestly make the Bishop of Rome and the very Church of Rome it selfe, equall with all other Bishops and Churches in the woꝛld? Doth he not openly say, that the Churches in old time were gouerned by the common aduise of the elders? Doth he not most pithtely shew out of the Scriptures, that elders and bishops be all one thing? and that the one is not the name of age and the other of office? Doth he not playnly say that Bishops were pꝛeferred befoꝛe elders, & elders made subiect to Bishops, by custome of the Church and not by appointment of God? Wherfoꝛe it were truly a wonder, why Epiphanius agaynst the Arrians should recken vp this thing foꝛ an heresie, which Ierome bꝛageth with so many and so pithty woꝛdes: but that

others

others giue me warnyng that Epiphanius was to gentle in charging other folkes with hereſie. Truly in this caſe (to ſpeake with reuerence of ſo great a learned mã) he wrongfully miſreported the giltieſſe, contrarie without authoritie of the holy Scripture. But if any man liſt to heare Jeromes owne wordes, behold I will briefly rehearſe the thinges that make to this purpoſe. We muſt not (ſayth he to Euagrius) eſteme the Church of Rome to be one, & the Church of the whole world to be another. Both Fraunce, and Britaine, and Affrike, and Perſia, and the Eaſtcountreys, and Inde, and all the barbarous natiõs, worſhyp one Chriſt, & obſerue one rule of truth. If authoritie be ſought, the world is greater than a Citie. Where ſoeuer is a Byſhop, whether he be of Rome, or of Eugubie, or of Alexandrie, or of Tanais, he is all one in merite, all one in Prieſthode. The ſtatelineſſe of riches or the baſeneſſe of pouertie maketh not a Biſhop either higher or lower: but all of them are ſucceſſors of the Apoſtles.

And vpon the Epiſtle of S. Paul vnto Titus: An Elder (ſayth he) and a Byſhop are both one. And before ſuch tyme as by the inſtinct of the deuill there were ſectes in religion, and it was ſayd among folke, I hold of Paule, I of Apollo, and I of Cephas: the Churches were gouerned by the common aduiſe of the Elders. But after the time that euery man imagined thoſe whom he had baptiſed to be his owne and not Chriſtes: it was decreed through the whole world, that one (he ſpeaketh not of the biſhop of Rome onely, but of all other Metropolitanes through the whole world) ſhould be choſen from among the Elders, and ſet ouer the reſt, vnto whom the charge of the whole Church ſhould belong, and ſo the ſeedes of ſchiſmes and variances be taken away. Againe when the ſame Jerome had proued and ſhewed by many textes of Scripture, that Elders and Byſhops are all one thing he addeth byanby: I haue therfore mencioned theſe thinges, that I might ſhew how Elders and Biſhops were all one thing, and that for the pluc-

king vp of the plantes of dillention, the charge of all things was by little put vnto one. Therfore like as Prieſts know that by the cuſtome of the Church they be ſubiect to him that is ſet ouer them: ſo alſo let the Biſhops vnderſtand that they be greater than the Prieſtes rather by cuſtome than by truth of Chriſtes ordinaūce, and that they ought to gouerne the Church in common. And ſo forth.

And although I thinke not that any man will loke for plainer & fuller matter in this preſent caſe than this which I haue rehearſed already out of Jerome: yet will I adde ſomewhat more out of Gregorie, who was himſelfe a Biſhop of Rome, placed in that ſea the yeare of our Lord. 591. in which he dyed the yeare of our Lord 64. He alone wilbe a ſufficient able witneſſe, that in his time the ſayd tyrannicall and Popiſh Monarchie was not yet either placed in that ſea, nor graūted to it. Before this Gregorie was choſen to the Byſhoprik of Rome, he was Prefect or Maior of the Citie of Rome, as he himſelfe witneſſeth in his booke of Epiſtles the ſecond Epiſtle. Beyng choſen Byſhop & confirmed in his Biſhoprike or ſea by the Emperour Morice who kept his reſidence at Conſtantinople: he calleth him Emperour & acknowledgeth him to be his ſouerein Lord ordeined by God, and himſelfe to be his ſubiect & ſeruaunt. Yea and he faithfully obeyed his Exarkes and Captaines that were placed through Italie, calling them his Lordes. He obeyed their lawes, yea and their Eccleſiaſticall lawes to. All which thinges are to be read in his Epiſtles, *Lib.* 2. *Epiſt.* 61. Againe, *Lib.* 4. *Epiſt.* 31. & *Lib.* 1. *Epiſt.* 43. Alſo, *Lib.* 7. *Epiſt.* 11. Beſides this Paulus Diaconus in his 4. booke & 9. chap. of the doyngs of the Lombardes, witneſſeth that Gregorie ſubmitted himſelfe to be iudged by ỳ Emperour Maurice, for ỳ murther of Malchus a byſhop, wherof he was appeached. And Gregorie him ſelfe maketh mentiō of the ſame matter in the ſeuenth booke of his Epiſtles.

But theſe thinges will ſeeme light and ſmall, if they be compared with thoſe which he himſelfe hath left in wri-

tyng.

tyng. For when as one Iohn Bishop of Constantinople would néedes be called œconomicall Bysshop and be acknowledged for vniuersall Bishop to haue supremacie, iurisdiction, and dominion ouer all Churches and Bysshops of Churches in the whole world: Gregorie withstode him sharpely and stoutly, like as Bishop Pelagius had done afore him. He wrate many and sundry Epistles concernyng that matter to Maurice the Emperour, to Constance the Empresse, to Iohn himselfe the Bishop of Constantinople, and to the Bishops of Antioche and Alexandria. Among other thinges he denieth that any man ought to be an vniuersall Bishop sauing Christ, & that any Bishops vsurped that title afore him. For he sayth, that the title is, straunge, foolish, proude, péruish, wicked, and heathenish, wherunto to consent, were euen as much as to renounce the fayth. Agayne speakyng of Iohn of Constantinople, Out of the same dust (sayth he) in which he sate, and out of the same lowlynesse which he pretended, he hath taken presumptuousnesse, so as he assayeth to ascribe all thinges to himselfe, and by haultinesse of stately speech indeuereth to subdue all Christes members to himselfe, which cleaue alonely to their owne head, that is to say, to the same Christ. Anon after comparing with Lucifer, he writeth: Lucifer sayd, I will clymb into heauen, I will exalt my throne aboue the starres of the skie. For what els are all thy brethren the Bysshops of the vniuersall Church, but starres of heauen: whose life together with their young shineth among mens sinnes & errours, as it were in the darknesse of the night. Wefore whom when thou couetest to preferre thy selfe by title of preheminence, and to treade their names vnder foote in comparison of thine owne, what els sayest thou, but I will clymb vp into heauen &c. Finally writing to the same Iohn Bysshop of Constantinople, all thinges (sayth he) that were forespoken, do come to passe. The kyng of pride is néere at hand, and (which is a shame to be spoken) there is an army of Priestes in preparing for him. For they which

were ſet to be lodeſmen of lowlyneſſe ſeruc as ſouldiers vnder the necke of loftineſſe. And the ſame man agayne in his 6. booke of Epiſtles and the xxx. Epiſt. But I ſay boldly, that who ſoeuer termeth himſelfe or deſireth to be termed the vniuerſall Biſhop, is in his pryde the forerunner of Antichriſt, bycauſe he preferreth himſelfe by his proudneſſe before the reſidue, and by like pryde is led into errour. And certes Gregorie hath ſpoken theſe thynges moſt truly. For the ſayd Iohn Biſhop of Conſtantinople was the very forerunner of Antichriſt, as who by his wicked and importunate demaund of higheſt preheminence, gaue occaſion to the Byſhops of Rome to aſpire to the top of ſupremacie. Among them after the death of Gregorie, Boniface the third obteyned of the Emperour Phocas that he ſhould proclaime the Church of Rome to the head of all other Churches, as Bede ſayth: to be the firſt Church, as Paulus Diaconus ſayth: or to be the mother Church, as Vrſpergenſis and Crantzius ſay. Wherupon the Biſhops of Rome as beyng Byſhops of the ſouerein Sea, immediatly proclaymed themſelues both ſouerein and vniuerſall Shepheardes of all Churches, to whom all ought of dewtie to obey. For the Emperour Phocas (ſayth Naucle-rus in his hyſtorie) by the Byſhop of Romes perſuaſion ſent abroad proclamations openly and to the whole world, ordeinyng that all the Churches of the world ſhould obey the Church and Byſhop of Rome. The ſame Hiſtory writer addeth further that in tymes forepaſt, the ſame proclamation was not obſerued in all pointes, and ſpecially not of the Grækes &c. The ſayd Phocas that made this law was a monſter of mankynd, a moſt vnthrifty Prince, a moſt cruell murtherer, a thrall of lecherie, and all wickednelle as hiſtories beare witneſſe, and of all kynges the lyzetheddeſt. Therfore leaſt the pot might not haue a co[illegible]at for it, or leaſt like lippes might not alwayes finde lyke lettice, he made a conſtitution euen mete for hym ſelfe.

¶ That

¶ That the latter Byshops of Rome degenerated vtterly from the first and middlemost Byshoppes of Rome, and that they vsurpe the cursed title of full power, agaynst all right and reason.

NOt vnfitly are diuerse godly and learned men of the Church reported to haue sayd, that among the latter Byshops of Rome that are worthy to be reckoned among Shepherdes, Gregory is the last. For as for the hindermost sort that haue folowed after hym, they were not sheepefeeders but shæpebyters, a few excepted, for through their neglecting of Gods worde, and their earthly affections, they haue not onely in wonderfull wise darkened the clearnesse of the christian doctrine with mens inuentions and traditions, but also defiled and marred the simplicitie and pureneſſe of Gods seruice, with vncleane superstitions, differing little or nothing from the heathenish & wicked Idolatries. Many of them haue opẽly defended corrupt doctrines, and the Idolles themselues, and other abhominacions, and therewithall haue forced them vppon the people. Otherſome of them treading all discipline and honestie vnder foote, haue wallowed themselues in filthy and vnlawfull lustes, in ryot and lecherie, in vnchastnesse, in aduowtrie and whoredome, in incest and other horrible offences, as it were in the myre of Cocytus, and the pole of Stix. Others of them haue not refrayned themselues from poysonynges, from Necromancie, or felowshyp with Deuilles, from magik, damned in all ages, from murtheryng, and from treasons. All of them for the most part, and specially the latter Bishops of Rome, being blinded with diuelish desire of soueraintie, and swolne and puft vp with such pride as the lyke was neuer heard of, haue not bene ashamed before God, nor before his aungels and the whole world, to aduaunce themselues into that

ſeate by ſimonie, and to intangle themſelues in ſecular kyngdome, and therwithall to withdraw themſelues from the ſubiection of kynges and princes ordayned by God, to vſurp other mens rightes, to beare both the perſons of ſpiritualtie and temporaltie, and to chalenge to themſelues the iuriſdiction of both the ſwordes, to ſuffer no man to be equall wyth them, and much leſſe to be aboue them: alſo to deny dutie and honour vnto their betters, and to ſuch as are ordayned of God, or rather to take it frō them to thēſelues: to raigne ouer the Princes themſelues, and to appoint them lawes, and finally to trample them vnder their feete, contrary to Gods commaundement and the example of the Apoſtles.

But leaſt in this behalfe I may ſeeme to yelde to affection or to ſpeake theſe thinges vppon malice, or to fayne neuer ſo little: go to, let vs ſtand to the tryall, let inquiſitiō be made vppon the liues of the Biſhops, and read the liues of Iohn the twelfth, of Siluiſter the ſecond and Silueſter the third, of Bennet the ninth, of Gregorie the firſt, and Gregorie the ſeuenth, of Vrban the ſecond, of Paſchall the ſecond, of Calixt the ſecond, of Honorius the ſecond, and Honorius the third, of Innocent the ſecond, Innocent the third, of Innocent the fourth, of Adrian the fourth, of Alexander the third, of Gregorie the nynth, of Clement the fourth, and here I am fayne to ſtop, leaſt I might make a beadroll ouer long and wearyſome to the reader, for I could name yet mo of the byſhops that enſued, ſewe better then theſe, but to many worſer. But in thys behalfe it is beſt to heare the iudgement of ſome Byſhop, yet will I not alledge the teſtimonie of Cardinall Benno and certayne others, but of Eberhart Erle of Abenſperg, who being byſhop of Saliſburg, did in the counſell that was helde at Regenſpurg the yeare of our Lord 1240. make a meetly long oration againſt the tyranny of the Romane byſhops, which oration Iohn Auentine hath copied out whole into hys hiſtory of yearly affayres in the ſeuenth booke,

booke, the 83. leafe. Among other thing, Chriſt our Sauiour, Lord and God, leauing (ſaith he) his beauſly throne, became mortall and poore, that he might make vs immorall and rich. And when he had conquered hell and was returning triumphantly into heauen, he gaue vs hys peace, he left vs his peace, and he aſſigned concord and mutuall loue to be as it were the badge and cogniſance whereby his citizens might be diſcerned from the ſouldiers of the infernall Ioue. And he gaue vs earneſt warning to beware of falſe Chriſtes and falſe Prophetes, namely men that ſhould ſeeke to raigne ouer vs, and to mocke vs vnder the Chriſtian name and byſhoply title. If we be not blynde, we ſee a moſt cruell woolfe in a ſheepes ſkinne, vnder the title of the chiefe byſhop. The Romiſh flamines haue warre againſt all Chriſtians, being growen great by aduenturing, by deceiuing, and by ſowing warre vppon warre, they kill the ſheepe, they flea, they driue peace and concord out of the world, they bring vp ciuill warres, and houſehold debates from hell, and they weake all mens ſtrēgthes dayly more and more, that they themſelues may leape ouer all mens heades, deuour all men, and bring all men in bondage. They prouide not for their flocke like byſhoply ſhepheardes, but rather make hauocke of them with outragious licencioufnes like tyrantes. Juſtice wareth ſkant: vngodlineſſe, couetouſneſſe, deſire of honor, loue of money, and lechery ware riſe. Chriſt forbiddeth vs to hate our enemies, and commaundeth vs to loue them. Contrariwiſe the Romiſh ſort vnder great pretence of holineſſe, commaund men to breake ſtedfaſt couenauntes, to abuſe Gods holy name to deceiue men withall, to be vnkinde to ſuch as haue deſerued well, to recompence good dēedes with euill dēedes, to make warre, to quarrell, to beguile, and to betray. Hildebrand (the ſame is Gregory the ſeuenth) a hundred threſcore and tenne yeares agoe layde firſt the foūdacion of Antichriſtes kingdome, vnder pretence of Religion. He was ỹ firſt that began this horrible warre, which

is continued vnto this day by his successors. First they thrust out the Emperour from the election of the byshops, and cõueied it to the people and the clergie. After they had geuen them a mocke also and hist them out of doores, now they labour to bring vs also vnder coman and bondage, that they may raigne alone. Moreouer being nouzeled in custome of bearing rule, and hauing throughly wayed the power of themselues and of their aduersaries, they will vse the beutifull colour of stablishing ỹ libertie of the Church, as an occasion to plucke the soueraintie to themselues, and to oppresse Christian libertie. Beleue me (I speake of experience) they will not cease till they haue gotten all into their owne handes. The Pope imagineth new deuises in his brest, to the intent he may stablish his owne Empyre, he altereth lawes, he stablisheth his owne, he defileth, he filcheth, he spoyleth, he defraudeth, he killeth. That lost man whom men are wont to call Antichrist, in whose forehead is written a name of blasphemy, that is to wit, I am God, and I cannot erre, euen that lost soule I say sitteth in Gods temple and raigneth far and wide. These and many other thinges like these, did that holy byshop discourse with great boldnesse and constancie. Neither was this Prelate altogether a vayne Prophet, considering that within threescore yeares after, Boniface the eight of that name, a most filthy and vngracious wight is reported to haue bene puffed vp into so diuelish and brasenfacte pride, that openly in the Jubilie (which he himselfe first inuented and ordayned contrary to the Christian fayth) he durst vaunt himselfe as highest byshop and chiefe Emperour, before a great assembly and preasse of people of all nations vnder heauen. For the first day he came forth in hys byshoplike apparell, and gaue the fonlishe people his Apostolike blissing as they terme it. And the next day wearing an imperiall crowne, and being clothed in robes of estate, he commaunded a naked sword to be borne before hym, and sittyng downe in a throne, cryed out, Behold here be

the

the two swordes. And being not satisfied with this Lucifer like gaze, he durst yet further at the same time most spitefully reiect the Ambassadours of the Princes Electors which gaue him to vnderstand that they had chosen Albert Prince of Habspurge and Austrich, the sonne of king Rodolphus, to be king of Romanes: yea and also to make a lawe in all respectes tyrannicall, and Antichristian, which is extant in the extrauagantes, in the booke of maioritie & obedience, beginning with *vnam Sanctam. &c.* In that lawe, after he hath attributed all power both spirituall, & temporall to the Pope: in the end he concludeth the same and saith: moreouer we declare, auouch, determine, and geue sentence that it is vtterly of necessitie of saluation, that all men be subiect to the byshop of Rome. Whereas there is commonly blazed abroad of the same byshop this commendation of his, that he entred as a Fox, raigned as a wolfe, (others haue as a Lion) and dyed as a dogge: And whereas Phillip the fayre king of Fraunce appeached him of herese, murther, simonie, and all maner of most heynous crimes: yet are not the Papistes ashamed to alledge still the sayd stinking lawe of this rancke varlet for the maintenaunce of their monarchy.

Hereunto perteineth it, that the Bull of Iohn the xxij. published agaynst Lewes the 4. Emperour of that name, (which Bull Auentine rehearseth whole in his vii. booke of Chronicles) sayth among other thinges: When the chief Empire happeneth to be without a head, the souerein power of it is in the handes of the highest Bishop, whose benefite the same is, &c. This durst he write the yeare of our Lord. 323. So greatly were their corages increased since Boniface dyed in prison, which was within xviij. yeares space. But the Emperour Lewes aunswereth the Bull at large by a proclamation, which is to be read copyed whole by the same Auentine into his booke of histories. In the same proclamation, among other thinges, The Byshop (sayth he meaning Iohn the xxij.) thirsteth, after Christian

bloud, and ſoweth euery where the miſchief of diſcord and ſeditions among Chriſtians. Neither can the Chriſtians kéepe the peace giuen them of God, by reaſon of this Anti-chriſt. So great is the madneſſe of that man, or rather of that fiend, that he preacheth his owne wicked doynges as if they were good déedes, in open audience. When Chriſtian Princes (ſayth he) are at variance one with an other, then is the Romiſh Prieſt the hyghéſt Byſhop in déede, then reigneth he, then is he in his ruffe. And ſo the debate and diſcord of the Germanes is meate and drinke to the Byſhops of Rome. Therfore it ſtandes the high prelate in hand to weaken the Empire of the Almaines. And a little after the Emperour ſayth. Loke who ſoeuer kéepe their allegeance to the Emperour, and to Chriſt our Sauiour which commaundeth them to obey: Them for ſo doyng and for none other cauſe, doth he brond with the marke of hereſie. What ſoeuer he liſteth, he déemeth it lawfull. How ſhall I therfore deale with him? He mindeth not to execute or to know any right, any equitie, any good. He ſéeth nothyng, he doth nothyng, but what he liſteth himſelfe. He taketh to him the ſpirit of Sathan, and maketh himſelfe like the higheſt. He ſuffereth himſelfe to be worſhipped (which thing a certaine aungell forbade Iohn to do vnto him) and his féete to bée kiſſed, after the maner of the moſt cruel tyrantes Dioclétian and Alexander, whereas Chriſt our Lord and kyng waſhed the féete of his Diſciples beyng but fiſhermen, to the intent that his meſſengers ſhould do the ſame agayne to thoſe that they were ſent to: &c ſo forth. I haue rehearſed theſe things, to the end that the manifeſt record and iudgement not onely of a famous Byſhop, but alſo of a moſt glorious kyng or Emperour, concernyng this latter vnhappy and vngracious Biſhops, might remaine in record.

In the ſame tyme of Lewes the iiij. about the yeare of our Lord. 1330. that is to ſay, two hundred and forty yeares ago, flouriſhed the renowmed and ſage Lawyer Marſilius of Padua, who wrate a ſingular booke for the Emperour

Lewes

Lewes the 4. agaynſt the Byſhops of Rome, and intitled it the defence of peace. In the ſame booke *Dict. 2. Chap. 4.* he ſheweth by many and thoſe moſt euident reaſons that neither the Byſhop of Rome, no nor any other Byſhop, or Prieſt hath any ſouereintie ouer any man, either clerke or layman: and that by the example of Chriſt, if any ſuch be offered them they ought to refuſe it: and that all Byſhops and Churchmen ought to be ſubiect to the ſouerein that ruleth them. Agayne the ſame man in *Dict. 2. Cap. 25* ſayth thus: They haue taken to them the title which they make their boaſt of, namely The fulneſſe of power which they ſay that Chriſt gaue peculiarly vnto them in the perſon of S. Peter, as to the ſucceſſors of the ſame Apoſtle: & they indeuer to make it the inſtrument of this naughtineſſe. By which curſed title, & by ſophiſticall ſpéech, they labour to bring all Princes, people, and perſons politike and ſeuerall, in bondage to them. And agayne, Although the Euangeliſt ſayd trew in auouchyng Chriſt to be kyng of kynges, and Lord of Lordes: yet notwithſtandyng he that hath auouched any power of ſouereintie at all & much leſſe any full power, to be graũted to the Biſhop of Rome, or to any other Biſhop, in the perſõ of S. Peter, or of any other Apoſtle, hath ſpoken and written a falſe and an open lye agaynſt the manifeſt opinion of Chriſt, and of his Apoſtles Peter, Paule, & Iames. But ſuch power is, was, and ſhalbe forbidden by Chriſt vnto the Byſhop of Rome and all others in the perſon of any of the Apoſtles, accordyng as we haue vndoubtedly certified you by the Scripture and the authorities of holy men in the 4. 5. & 9. *Dict.* hereof. This farre Marſilius.

¶ This diſcourſe is concluded, and here is ſhewed that the ſentence of Pope Pius the fifth publiſhed againſt the moſt vertuous Queene of England, and all her whole noble Realme, is vtterly fond and of none effect.

But to what purpoſe ſerueth ſo dayre repetyng of theſe thinges will ſome man ſay? Surely all theſe thinges ſerue to this purpoſe, that it may appeare manifeſtly by them, yea & be perceiued euē of the moſt ſimpleſt ſort of all, that this fulneſſe of power & ſouereintie ouer all kings & kyngdomes, which the ſayd Pope Pius the fifth braggeth of in hys Bull, to be giuen vnto himſelfe and to all Byſhops of Rome, is nothyng els but Bullyng or Bublyng, that is to ſay nothyng els but a moſt vayne forgerie, or rather a deuiliſh and curſed lye deuiſed, found out, and forced vpon the people of God, by the Popes themſelues and by flattering clawbackes of their owne ſtamp. For Chriſt neuer gaue any ſuch thyng either to Peter or to the other Apoſtles. Neyther did Peter leaue any whit thereof to his ſucceſſors: ſo as I may well ſay, that the Popes are nothing leſſe than the ſucceſſors of Simon Peter, but rather the ſucceſſors of Simon Magnus. Moreouer the Lord in his Goſpell not once nor darckely, but moſt openly commaundeth byſhops to obey kinges, and not to raigne ouer them. And therefore the Apoſtles and the firſt byſhops of the Romane Church, were miniſters of the Church, yea and martyrs, but not Princes of nacions: and they yelded due obedience vnto Princes. What maner of men the latter byſhops of Rome be and haue bene, who ſtepping aſide from the fot ſteppes of the fathers, haue both vniuſtly vſurped and cruelly executed, the ſayd fulneſſe of power, wherof they now make their boaſt, they are knowen to all men, not by their vertues but by their vnſpeakeble outrages. What els remayneth then, but that the ſentence of Pope Pius the fift (who as he ſayth himſelfe is mounted vp into the throne of Juſtice to geue iudgement) which he by the fulneſſe of his power hath geuen and pronounced definitiuely by publiſhing it againſt the moſt vertuous Queene of England and the noble Realme of England, is vtterly nothing and of none effect, becauſe it is but a vayne, a fained, and counterfet power, by force wherof this diſguiſed

Judge

Iudge hath geuen sentence, not as a Iudge, but as a tyraunt, and Antichrist.

Therefore O England (happie euen in the same respect) when thou seest the Romish thunderbolts which the Bull spreadeth into the whole world, to be throwen and darted against thee: thou must thinke it is but a new Italian Cacus that puffeth out again his vaine flashes of fire, from those his shadie dennes of mount Auentine blinded with much mist, and dazeleth the sight of blearied folke with black fogginesse and darknes mixt with fire. They that haue receiued their eyesight by the grace of God, know well inough what that fond Saluioncan lightener is, namely euen the man of sinne, & the child of damnation, as the Apostle saith, which is lifted vp against all that is called God or the power of God, in so much as he sitteth in the temple of God, boasting himselfe to be God. Therefore the godly and those that be enlightened beleue that God blesseth their cursinges and curseth their blessinges, and therefore that his excommunications are nothing to be feared.

Surely from the time that these men executed that immeasurable power of theirs in the Church, they haue bene so farre from holding Gods people together in the vnitie of the spirit, or from bringing them to their Sauiour, that they rather dispersed them & pulled them away from them their Sauiour. Which thing the matter it self bewrayeth.

THere are perused the articles as well of the accusation as also of the slaunders alleadged by the Byshop of Rome in his Bull against the most vertuous Queene of England.

NOw let vs also come downe to the chiefe pointes of the accusation which Pius the fift the byshop of Rome bendeth against the most vertuous Queene of England. For by confuting them, and by maintaining the godlinesse and innocency of that vertuous Queene and her

noble Realme, it will appeare againe to the whole world, that the Popes curſe is but a very ſlimſlaw and a filme of a nutſhell as they ſay in the prouerbe. Leaſt he might not reſemble the reuiling & blaſphemous mouth of Antichriſt, he beginneth theſe thinges with rayling and ſlaundring, for he termeth the noble Prince kyng Henry the eight, father of this good Quéene, an Apoſtata, as who turned away the Church of England from the Church of Rome, & he termeth his daughter Elizabeth by the grace of God now Quéene of England, a thrall of wickednes, as who (by his ſaying) hath plucked backe and called againe into miſerable deſtruction, the Realme of England which had bene brought to the catholike faith by Quéene Marie lately deceaſed: and alſo is become the refuge of hereticks. If the beaſt ſhould not ſpeake ſo, he could not be beleued to be the ſame that he is. For ſo doth he trimly fulfill the things that are written of Antichriſt. For Saint Peter ſpeaking of Antichriſt, and of Antichriſtes houſehold, ſaith that God knoweth how to reſerue the wicked to be puniſhed at the day of iudgement, and ſpecially ſuch as folowing the fleſh (that is to ſay, ſuch as being led by luſt of the fleſh, and not by inſpiration of the ſpirit) walke in vncleane concupiſcence and deſpiſe Lordſhip (that is to ſay, the order of dominion & ſouereintie) & ſuch as malapertly ſtandyng in their own conceit (that is to wit, ſuch as being ſtubburne & ouerwilfull in their owne opinions) are not afrayd to rayle & reuile the higher powers: wheras ỳ very angels (which are greater in power and ſtrength than they) geue not rayling ſentence againſt them before the Lord: and ſo forth as foloweth in the ſecond chapter of Saint Peters ſecond Epiſtle. Herewithall agrée the thinges which the bleſſed Apoſtle Iudas Thaddæus hath left written concerning the ſame matter, ſaying: theſe defyle the fleſh, deſpiſe rulers, and rayle vpon them that be in authoritie. But in the law of God, commaundemẽt is geuen that thou ſhalt not raile vppon the Gods, nor blaſpheme the Prince of thy people.

Exod. 22.

A man

A man may see that the Bysshops of Rome make great account of these thinges, when they raile vppon Princes openly. But what (I pray you) haue kinges committed whereby they should deserue to be ouerwhelmed with so many & so great reproches and with so foule raylinges?

In deede, that wise Prince king Henry the viii. turned the Church that is in England away from many Romish superstitions that were very folie. And what offended he therin? Nay rather, he deserued prayse, and his fallyng away is counted among wise men, a vertue, and not a vyce. Moreouer the renowme of this Prince is so famous among all good and godly men, as it can not be defaced by the raylinges of these rascals of the Romish sink. He was of singular learnyng, of notable wisedome and experience, of excellent corage, and adorned with all heroicall vertues and feates meete for a Prince. And it is not I alone that thinke thus of this kyng: there be other graue personages which haue commended the same thinges in hym. This Prince departyng blessedly out of this lyfe in the xxxviii. yeare of his reigne about the end of January in the yeare of our Lord. 1547. and hauyng erst by his will intayled the succession of his Crowne first vnto his sonne Edward a young child of ix. yeares of age, and successiuely after hym, vnto his daughters Marie and Elizabeth: was succeded by the sayd Edward, the vi. of that name, whose ample commendations that notable Historiographer Sleidan hath comprised in few wordes in the xxv. booke of his Comentaries, saying: Edward the vi. the kyng of England, doutlesse a Prince of singular towardnesse, departed out of this lyfe the vi. day of July in the yeare of our Lord. 1553. beyng about the age of xvi. yeares, truly to the grief of all godly men. For after his decease there followed a very great alteration of thinges in England. Surely Europe hath not had any kyng of so great hope now these certein hundred yeares. Beyng very well trayned vp in godlinesse and instructed in learnyng euen from his tender yeares, he was seene not

onely in the Latin toung, but also in ꝟ Græke & the Frech tounges, and he had an earnest loue to the doctrine of the Gospell, and gaue intertainement and defence to all learned men, Germaines, Italiãs, Frenchmen, Scottes, Spanyardes, and Polonians. Thus much saith he furthermore Iohn Bale Bysshop of Ossoria in Ireland, reporteth that this King did also exercise himselfe in writing, and among other thinges wrate a Comedie of the whore of Babylon.

Queene Mary.

Concernyng the gouernaunce of Quene Mary, and her bringyng of the Church backe agayne to the Sea of Rome: I will say nothing at this present, because the declaration therof would be very sorowfull and lamentable, and (to say truth) it sticketh yet still more fresher in all mẽs myndes, thou that it nedeth to be ripped vp agayne. This onely will I say further, that the Bishops of Rome were euen then also heauie frendes to the Realme of England as they had ben oft afore: according as they had alwayes wrought mischief vnto other kingdomes also in Christendome for these fiue hũdred yeares and more. But God will iudge them when he seeth tyme.

Queene Elizabeth.

After Quẽne Marie, succeded Quẽne Elizabeth in the kyngdome, not a thrall of wickednesse as the Popes rayling mouth doth slaunderously reuile her, but the seruaunt, yea and the faithful seruaunt of Iesus Christ our redemer and Lord, as by him set at libertie from the thraldome of sinne, and made his frẽwomã, so as she is now the daughter of God, and an enemie of all wickednesse, yea euẽ of the Popes for their wickednesse sake. For she cleaueth entierly to her onely Redemer Christ: to him onely doth she with singular faithfulnesse and diligence indeuer to knit the people of her Realme and the subiectes that be vnder her charge: Her owne selfe liueth a lyfe besemyng a Christian princesse, commendyng holy and honest conuersation to all folkes through her Realme, and (as much as in her lyeth) forbidding & restreining all wickednesse. Which thing truly, is not to draw backe her subiectes to destructiõ,

but

but to plucke them from destruction, and to restore them to assured saluation. They that know this Quéene, know also that I feyne nothing here to curry fauour. And I touche these things the more sparely, least I may séeme to purpose in any wise to flatter. Neither hath her maiestie any nede of my defence considering that her owne godlinesse and innocencie defend her.

The giuyng of interteinement and refuge to banished folke.

Surely her Maiestie (like as also her brother of most blessed memorie kyng Edward the vi. did) opened a Sanctuarie to outlawes, I meane mē that fled their countryes, and banished men, that is to wit which were driuen out of the Popish common weales, not for committyng wicked crymes, but for castyng away of Idolatrie, and for professing the healthfull Gospell of Iesu Christ. I graunt that these folke are enemyes or angry in their hartes, howbeit not against Christ and his most holy Gospell, but against ỳ Pope and his most lewde practises, & cursed superstitions. I graūt that the pope termeth these mē heretikes, howbeit wrongfully, for in very déde they be right Catholikes, abhorryng all heresie & fightyng agaynst it. He that receiueth these receiueth Christ, according as Christ himselfe witnesseth, who also promiseth most ample reward to such as giue enterteinemēt to his outcastes. Therfore let that gracious Quéene reioyce, let her reioyce I say, in openyng refuge to the miserable outcastes that are driuen out of their countrie for the true Religion: for she shall assuredly receiue those most ample rewardes at the Lordes hand. And let not her Maiestie passe at all for that abhominable barbarousnesse and crueltie of Rome, which both persecuteth the innocentes most outrageously it selfe, and also cruelly commaundeth others to persecute, oppresse, and murther them. That these men should so do, S. Peter hath foretold in his Epistle, where he matcheth them with wyld beastes. Let that vertuous Quéene then shunne these cruell and beastly examples, and let her rather hearken to Esay the holy Prophet of God, speaking in the name of his God and

The barbarousnesse and crueltie of the Romish Byshops.

Esay. 16.

ſaying: Set thy ſhadow as a night, in the midday hyde the chaſed, and bewray not them that be fled. Let my baniſhed people dwell with thee. Moab, be thou their refuge agaynſt the deſtroyer. To impeach the right of hoſpitalitie hath alwayes ben reputed as one of the heynouſeſt crymes that could be, euen among the heathen. But to giue harborough to the afflicted, and to the Church of Chriſt, it hath alwayes (and ſpecially in Chriſtes Church) bene reckened among the cheefeſt vertues, and allowed of all good men.

That it is no monſtruouſneſſe at all for the Queene of England to be called ſupreme head of the Realme of England vpon earth.

Anone after, among the haynous offences neuer able to be purged with any ſacrifice, and which moſt of all moueth the choler that boyleth inwardly in the breſt of the vniuerſal biſhop, and ſouereyn Lord (as he him ſelfe will ſeeme to be) as well in caſes ſpirituall as temporall, bycauſe that power can abyde no partnerſhyp: the foreſayd thyng is bitterly recited in the Bull, euen in theſe wordes. Which will haue her ſelfe acknowledged alone for ſouerein Lady in caſes ſpirituall and tẽporall, by vſurpyng monſtruouſly the place of ſupreme head. And finally which hath preſumed to diſpoſe parſons of churches & other Catholicke Prieſtes, and to make conſtitutions in caſes Eccleſiaſticall depoſing and oppreſſing the Catholike Byſhops, and aduauncing or reſtoryng wicked preachers and miniſters of vngodlineſſe to the romes of thoſe that be depoſed &c. This (ye may ſee) is the fayre Helene, for the winnyng of whom, the Romiſh Byſhops haue made warre in Chriſtendome now theſe certeine hundred yeares agaynſt all Chriſten Kinges and Princes. This is the ground of all their grief, verely this is ỹ onely cauſe for which they haue turmoyled the whole world, and ceaſe not to turmoyle it euen at this day, that is to wit in ſo great light of the Goſ-

The ſtriuyng of ỹ biſhops of Rome for the ſupremacie.

pell,

pell, which now shyneth bright, and triumpheth through the whole world: a most assured proofe of inuincible shamelesnesse and wilfulnesse. For the Lord without any parable and most manifestly in the Gospell sayth to the pastors of Churches, The kings of the Gentiles reigne ouer them: but so shall not you. Neuertheles the Bishop who will seeme to be the Prince of pastors, despising or rather trampling that so manifest commaundement of the Lord vnder his feete, is not ashamed to take vppon him all power as well in spirituall as temporall matters. And what els is that, but to wype away all shamefastnesse, and openly and wickedly to rebell against God, and to outface him, with saying to him, but we will do so, and not simply, but also farre further, yea and more to. But I haue shewed euidently inough afore, that all pastors of Churches are called and ordeined by Christ, not to beare rule, but to serue in all thinges.

Monstruously therfore doth the seruaunt of seruauntes which is excluded from all Lordship, and appointed onely to do seruice, vsurpe to him selfe the thyng that is peculiar onely to souereines, whom God hath set in authoritie. For if the thyng be sayd to be done monstruously, which is done either against nature or Gods expresse ordinaunce: I pray you what can be deuised more monstruous, than that he whom the Lord of all thinges, of whom commeth all power and dominion, hath cast downe as the baseste seruaunt of all, and put farre vnderneath the footestooles of all Lordes, should not onely take vpon him the chayre of estate which God hath graunted onely to kynges: but also moreouer, deuise himselfe a throne which he will haue seeme to be exalted aboue the thrones of all kinges: and mountyng vp into the same without remembraunce of his own base estate, deuilishly vaunt himselfe to the whole world, not now as a King or Emperour onely, but also as chief Bishop that obteineth both the swordes and all power both in heauen and in earth: Here is that dubbleshapped monster, here, here is

what monstruousnesse is.

seen that deadly and detestable, that horrible also and wonderfull monster, which is blased in the holy Scriptures by
Apoc. 17. the title of the great whore which sitteth vppon many waters, and vppon the scarlet colored beast full of names of blasphemie. But for a kyng or a Quéene to be called a head as well in spirituall as temporall matters within their owne Realme, it is no monstruousnesse at all, bycause the Lord hath so ordeined it, & in Gods word Princes be called the heades of the people, & so the thing can not be sayd to be done mõstruously agaynst nature, which is done according to Gods will & word. With kyngs I ioyne Quéenes also, and not without cause, least the Pope perchaunce might surmyse, that women are excluded from reignyng, or that it is a monstruous thyng if a woman should reigne. For we know that the thinges which the Apostle speaketh concernyng the obedience of wiues and the silence of women in the congregation of God, are not to be wrested vnto reigning. For it is certein that the Lords Apostles impeached not the successions in kyngdomes, ne disordered not the accustomed maner of inherityng in kyngdomes. Also we know that mention is made in the Bible, of the noble Quéene of Saba to her great prayse for her much conference with Salomon. Neither will I now say any thyng of Debora that Judged Israell, & of other Princely Ladyes. Truly Esay, not onely sayd. And kynges shalbe thy fosterfathers, but also added, And Quéenes shalbe their nurces: they shall bow downe themselues before thée &c. Esay. 49.

That Quenes although they be women, doe reigne lawfully

How it is no monstruousnesse for the Queene of England and consequently for all ciuill Magistrates to determine in cases Ecclesiasticall, or to vndertake and beare the charge of Church matters, as to depose euill Byshops, and to set vp better in their roomes.

NOw then it is out of dout, that the sayd most vertuous Quéene is supreme head or souerein Lady in that her Realme,

Realme, ordeined of God himselfe, and set ouer the puis-
sant Realme of Englād: except it be false which the Lords
Apostle and chosen vessell Paule hath sayd: Let euery soule *Rom.* 13.
be subiect to the higher powers. For there is no power but
of God: and the powers that be, are ordeined of God. Ther-
fore who soeuer resisteth power, resisteth Gods ordinaūce.
And they that resist shall purchase dānation to themselues.
Seyng now, ý all men know these thinges to be most true,
it followeth there withal, not onely that the Quéene of En-
glād is Quéene by Gods ordinaūce: but also that the byshop
that resisteth her & setteth himselfe naughtely agaynst her,
prouoketh Gods greuous iudgemēt agaynst himselfe. But
forasmuch as the Pope thinkes it a monstruousnesse, that a
king, or a Quéene, or any ciuil Magistrate in a cōmō weale
should determine of Ecclesiasticall cases, put down naugh-
tie Priestes or Bishops & aduaunce & set vp better in their
steddes, and take vpon him to beare the charge not onely of
temporall affaires, but also of spirituall or Ecclesiasticall
matters: Lo, I will proue and shew by euident and inuin-
cible argumentes, and examples of holy kynges, howbeit
briefly, that the same thinges are parcell of their dewtie,
and therfore that the Magistrate doth then by Gods law
and accordyng to the commaundement of the euerlastyng
God: and that the Bishop of Rome snatcheth them to him
selfe and to his rable tyrannically, and wickedly agaynst
God, & playeth the Antichrist in pluckyng them from those
to whom God hath giuen them.

That God in any wise would, and that he hath ordei- That the care of Religion be-
ned from the beginnyng, that Kynges in their kyngdomes longeth to the
and Magistrates in their common weales, ought to take ciuil Magi-
vpon them the care euen of Religion, and to loke faithful- strate.
ly vnto it, and to order it diligently accordyng to the rule of
Gods woord: this is the greatest prayse, that God in hys
law doth straitly commaund a copie of the law to be deliue-
red to the Prince of his people, therby to dispose all his af-
faires. And in the same law he commaundeth the Magi-

strate to make examination of doctrines, and to restrayne yea and to smyte such as withdraw mē from God, and such as teach stubbornly agaynst the law. These thinges are to be read in Deut. 13. and 17. and in other places of the booke of the law.

Moses. Besides this, Moses whom God had made the onely lawfull and chief Magistrate of hys people, ordeyned, not onely iudges, but also Priestes, and by Gods word appointed euery of them his office, yea euen vnto Aaron the high Priest and chosen of God.

Iosue. It would be to long to recken vp these thinges particularly. Likewise also, Iosue that most deuout Capteine of Gods people, geueth charge to all estates, yea euen vnto the Priestes to, what euery of them shall do. For he ruled not onely ciuill or warlike affaires, but Church matters also, both by himselfe and by others: Nowbeit he restreined all thinges general and particular, not at his owne pleasure, but to Gods holy law.

Dauid. So did Dauid order the Priestes and the Churchmatters also. In conueying and settling the Arke of the Lord, (wherein is seene the ordering of the whole Religion) he consulted with his Princes, and afterward made all the people priuie to it, and lastly also sent to the Priests and Leuites, appointyng them as well as others what they should do. Let the first booke of Chronicles be read, in which he also sorteth the Priestes into degrees, and appointeth euery man his office by Gods commaundement: for the which thyng he deserued right great and perpetuall commendation in the Church.

Salomon. In the 2. booke of the Chronicles and the viii. chapter we read, that Salomon according to the ordinaūce of Dauid his father, appointed the degrees of Priestes in their ministrations, and the Leuites in their degrees to wash and to do seruice before the Priestes &c. And byanby there foloweth, For so had Dauid the man of God commaunded. Neither did they omit or go beyond any part of the kynges commaundement, as well the Priestes as the Leuites. The same Salomon deposed Abiathar the hygh Priest, and set vp Zadoch in his sted. And many other such

thinges

thynges as these, did that wise king Salomon the beloued of God, with Gods well likyng & his owne glorie. The same thinges did the rest of the kings of Iuda. Dauides holy ofspryng, that folowed after hym. For Asa put the Priestes out of office that were defiled with idolatry, & set in others that were more godly. Iosaphat callyng the Priestes together giueth them their charge, and ioyning certein of the noblemen with them, sendeth them through his Realme to preach Gods law. And he not onely disposeth the Courbarres of iudges, but also ordereth the offices of Priestes. King Ezechias (than who there was not a better since Dauid, except Iosias onely) repayred the temple of the Lord (like as kyng Ioas also had done afore him, who likewise had the Priestes at commaundement) and sommoned a Counsell of the Priestes, where he made an excellent Oration to them & like a good diuine. He delt with them as one hauing full power, and commaũded them in these wordes, Giue eare, Clense ye, Cary away. &c. The Priestes also rebelled not stubbornly agaynst their Prince after the maner of our prelates, saying vnto him, thou puttest thy sickle into an other mans corne, for it is no part of thy charge to commaunde the Priestes. But they submitted themselues redely to their Prince, and obeyed his holy hestes in all thinges. It is declared at large in the holy Scriptures, that Iosias did set order in the whole Religion accordyng to the rule of Gods law, commaund the Priestes, puttyng some of them out of their office, & placing other in their rowmes. I will rehearse no mo examples for makyng my readers weery. But vpon all these I conclude, that Kynges & Princes among Gods people had souereintie and authoritie by Gods ordinaunce, ouer the Priestes, ouer the hyghest Bishop, and ouer the whole Clergie, and disposed not onely ciuill but also Ecclesiasticall matters accordyng to Gods law, both rightfully and also with singular commẽdation.

The kynges of Iuda.

Iosaphat.

Ezechias.

Ioas.

Iosias.

And yet in the meane while, the Princes meddled not with the sacrificing, which God had committed to the

God made difference of functions and will not haue them confounded.

Prieſtes. For that was not lawfull for them without punishment, as it appeared by kyng Azarias, otherwiſe named Oſias, who was ſtriken with leprosie for preſumyng wilfully to burne incenſe vpon the braſen altar, contrarie to Gods ordinaunce. For it is one thing to ſacrifice and to execute the offices that belong peculiarly to the Prieſtes: and an other thyng to diſpoſe the Prieſthode and diſcipline of the Church in conuenient order, and to kæpe them when they be ordered. For God hath ſorted theſe offices aſunder, and will not haue them confoũded. And what man (except it be ſome giddybraynd and froward Anabaptiſt,) will ſay that Chriſten Princes haue leſſe authoritie and power in the Churches of Chriſtenfolke, than the Jewiſh kynges had in the Synagoges? Can ye ſay, that the authoritie of theſe is diminiſhed by Chriſt our Lord, or by his Apoſtles? Moſt certein it is, that it is not diminiſhed by Chriſt. For the Prophetes, and among them ſpecially Dauid in the 2. Pſalme, and Eſay in his 49. chapter & in other places, haue foretold that kings ſhould come into the Church of Chriſt, & that they ſhould not onely lead their liues there after the maner of other Chriſten men, but alſo more ouer continue there ſtill in gouernyng, defending, & aduauncing Church affaires, as kinges ſtill executyng kyngly power. Which point S. Auſtin handleth excellently, garniſhyng and enlightenyng it with many ſentences, agaynſt the Donatiſtes, whieh denyed the Magiſtrate to haue any power at all to deale in matters of the Church. Furthermore it is certein, that Chriſtes Apoſtles remoued not the faithfull Magiſtrate from the adminiſtration of Eccleſiaſticall matters, therby to make Chriſten kynges of leſſe power than the kynges of the Jewes had. For they ſay expreſly that Princes are Gods miniſters, yea and ordeined to plant the thing that is good, and to plucke vp the thing that is euill. But who is ſo ouerlode with the fleſh, that he will reſtreine theſe things to the fleſh onely and to outward affaires: and not alſo extend them to mens ſoules, and to ſpirituall mat-

Kynges of the new Teſtamẽt haue no leſſe authoritie then had the kynges of the old Teſtament.

ters:

ters? Considering how it is agreed vpon among all men of a right opinion, that a Magistrate ought to loke chiefly vnto such thinges as belong to the maintenaunce of the publike welfare of the common weale, or of the happy state of their Realmes. But it is out of all dout, that the diligent care of faith and Religion make to the increase and preseruation of the happie state and welfare of kyngdomes and common weales: and therfore no man (but he that is an enemy to the happy state of Gods people) can deny that the regard of Religion also perteineth to Princes or Magistrates. And that so much the lesse, bicause we learne plainly by readyng the storyes of the kinges of Juda and Israel, that those kyngdomes were and are most happie, wherin the Princes do faithfully administer matters of Religion: and that those be most vnhappie wherin the kynges either neglect or peruert the matters of the Church, and bryng thinges into the Church, which Gods word hath not allowed, and fill all thinges with mens traditions.

Chriſtiã Princes and defenders of the Church.

Furthermore we haue notable examples of those Emperours and Princes, which (according to the Prophesies) came into Christes Church and renowned their heathenishnesse, and shewed themselues faithfull fosterfathers, ouerseers, and defenders of the Church. Among the first in account is Constantine who for his noble actes and manifold vertewes was surnamed the great. This man closed vp the temples of idols, and abolished all heathenish sacrifisings. In Nice a citie of Bithynia he called a Counsell, the greatest of all Counsels and of most authoritie, And there he rebuked the Bishops sharply and layd his commaundement vpon them, & set order in the matters of the Church. Eusebius in the life of Cõstantine, is not afrayd to terme this Prince a Bishop, bycause he did most diligently loke to the matters of the Church. If any man require the authors wordes, thus they be. Cõstantine (sayth he) imployed his care vpon the Church of God. And bycause many were at oddes among themselues in diuers places: he beyng or-

Constantine the great.

deined a common Byshop by God, sommoned & Dyet of Gods Ministers. Neither disdained he to be at it himself, & to sit amõg them, & to become a felow of theirs, & to dispose to all of them the thynges that made for the peace of God. Thus much layth he. Behold, here is a Councell called, not by the Pope, but by the Emperour. Wherupon when one Ruffinus obiected a certein Councell agaynst Ierome, he answered, saying: shew thou me what Emperour commaunded it to be assembled. Moreouer the strife of the Byshops had burst further out, if this Emperour had not bridled them, and brought them to order. This Prince by his intermedlyng in matters of Religion & of the Church, dyd within a while not onely saue them but also greatly further them. Which thing the Emperours, Valentine, Gratian, and Theodosius did in likewise, as it appeareth in the beginnyng of Iustinians Code. And the Emperour Theodosius in *Nouellis tit.* 2 concerning Iewes, Samaritanes, &c. confesseth to Florentius, that the searchyng out of Religion is the chief charge and greatest care that belonges to the Maiestie of an Emperour. Also the Emperours Leo and Anthemius, in *L. omnes. C.* concernyng Byshops and Clerkes, haue set downe by name, that Ciuill Magistrates were and ought to be iudges of the Byshops. And before the reigne of these, Archadius and Honorius, in *L. Quicunq;. C.* concernyng Byshops and Clerkes, denounce a Byshop that breakes the common peace to be vnworthy the name of a Bishop, and depose him from his Bishoprike, and finally will that he shalbe banished.

Iustinian.

The Emperour Iustinian about the yeare of our Lord 550, made many lawes, openly settyng order in matters of the Church, & appointyng Byshops & Clerkes what they should do. And in *Nouellis. Constit.* 123. he commaũdeth the Presidentes of Prouinces, that if the Byshops forslow to kéepe conuocations, then they should do it, and execute the lawes, and mainteyne the ordinaunces of the Church.

Charles the great.

Furthermore Charles the great, kyng of Fraunce and Empe-

Emperour, and his sonne Lewis the milde, published many Ecclesiasticall lawes concernyng the holy doctrine, the ministration of the sacramentes, and the Ministers themselues. Abbot Ansegisus compyled their lawes into foure bookes. But it would be to tedious to rehearse any of these lawes, therby to shew and proue that which is otherwise sufficiently proued already, namely that the charge of Religion and of Church matters perteineth also to Kynges and Quéenes, and that it is no monstruousenesse at all though the ciuill Magistrate determine of matters of Religion, vnles those so many, so mightie, and so holy Kynges, Princes, and Emperours, whose examples I haue hitherto alledged, were all monsters. But no such thyng can sinck in godly mens mindes, who doutlesse do rather beleue, that Pope of Rome the author of this rayling Bull is a monster both most hideous and most vgly, as hath ben sayd also heretofore.

Which thinges beyng vndoutedly so, the vertuous Quéene of England hath done nothing amisse, but rather she hath done her dewtie, and deserued eternall prayse, for succouryng the persecuted and forwéryed state of the English Church, and for takyng vpon her the case of Religion, which she hath vertuously disposed hetherto accordyng as she began at the first, deposing from their estate and office the bishops that were sworne to the pope, which preached the pope and papistry: and not Christ our Lorde, and his pure Gospell: and preferring to their rowmes, men sworne to Christ our Lorde, and to the Quéenes Maiestie, which preache Christes Gospell sincerelye through the whole Realme, without any corruption of popery.

The Queene of England hath not done amisse in takyng vpon her the care of religion in deposing popish bishops.

The slaunderous Bull rayling vppon these Ministers of Christ lawfully ordeyned by the Quéene, termeth them in way of disdaine and reproch, lewd preachers and ministers of wickednes. But it is well for them: for Christ our Lord sayth: Blessed are ye when men reuile you, and speak all euill against you, bélying you for my sake. Further-

Math. 6.

2. Tim. 1.

more the Apoſtle was not aſhamed to name him ſelf a publiſher or preacher of the Goſpell: neyther are they lewde preachers which, according to Paules ſaying, deuyde the word of truth rightly and honeſtly, and endeuour to ſhew themſelues allowable workmen afore God: neyther are they miniſters of wickedneſſe, that do theyr ſeruice vnto Chriſt, and his Church, with all faythfulneſſe and ſingular diligence.

2. Tim. 2.

I will not ſay at this preſent, how cruell thoſe biſhops (whom ỹ Quẽnes Maieſtie hath depoſed frõ their eſtate, & caſt in priſon) were when they had the law in their owne handes, agaynſt the faythfull profeſſors of Chriſt, nor how ſtubbornely they ſticked to idolatry, and to the Romane Idoll, vnto whome they had bound themſelues by othe, defending moſt peſtilent and manifeſt errors, and continewing malicious and vnappeaſable enemies of the truth of the Goſpell: in ſo much as the Quẽnes Maieſtie neither could vſe their ſeruice, nor ought to wink at their rebelliõ, traiterouſnes, & lewd meaning, if ſhe meant to aduaũce & maintain the peace of hir realme, the welfare of hir people, & the procẽding of the Goſpell. Therefore if theſe men pyned away for ſorrow, and dyed miſerably in priſon, that is nothing to the Quẽnes Maieſtie: for they may wite it vppon theyr owne vniuſt ſtubberneſſe, ioyned with maliciouſnes: they may wite it vpon their owne moſt wilfull rebellioufneſſe, and in generall vpon their owne wickednes. And as for thoſe that be puniſhed, or put to death for their owne offences, the righteous Lord God geueth ſentence vpon them in his owne law, ſaying: Their bloud be vpon their owne heades. Moſt excellent and true alſo is the ſentence of S. Iohn Chriſoſtome: No man is hurt, but by himſelf. Furthermore Paule in expreſſe wordes to the Romanes ſaith: Princes are not a terror to them that do well, but to them that do euil: but wilt thou not feare power: thẽ do the thing that is good, and thou ſhalt receaue prayſe of him: for he is Gods miniſter for thy welfare: but if thou do the thing that

Rom. 13.

is euill

is euyll, then be affrayde: for he beareth not the swoorde in vaine: for he is the minister of God, to take vengeance on them that do euyll. Why then did not these men well, whome the Bull bewayleth? for so should they doubtlesse haue receyued both prayse & reward at the Quéenes hand, being a gracious and bountifull prince. The Quéene hath done nothing in this behalf, which God hath not commaunded to be done afore in his law: yea and also which is not ordayned in the lawes of the emperors Arcadius, and Honorius. *L. Quicunq; C.* concerning Bishops and clerkes, as hath bene sayd heretofore. Yet will I not here sing the prayses of those that are set vp in the places of them that be deposed, & by Gods grace do their seruice at this day to the Churches of England peaceably and healthfully. Their owne vertue commendeth them sufficiently, so as they haue no need of my prayse.

¶ That the Queene of England hath not chosen mens opinions for herself, and hir realme to follow, but Gods pure word, hertofore sought out, and receyued by King Edward the sixth: nor yet sette foorth bookes of heresie, or forced her realme to receiue them.

THe godly Bull (a Gods name) proceedeth on still to lay together the rest of the articles of his accusation, against the Quéenes Maiestie in these woordes. She hath (sayth he) commaunded hir subiectes to obserue the wicked misteries and ordinaunces which she hir selfe hath taken vp and obserued according to Caluins setting forth. Also she hath set out bookes to hir whole Realme, containing manifest heresie. But the lying and slaunderous Bull shooteth wide al the fæld ouer. Perchance the Romish sort measure al men by themselues, and because they themselues hang wholy vpon men, in so much as there be many thousandes to be found among them, which both will be called

True Christians entitle not themselues after any men.

called, & haue a pleſure to be called Benedictines of Benet, Franciſcanes of Frauncis, and diuerſly and ſunderly after many others: and will both ſeeme, to ſeeme to liue, and glorie to liue according to theſe mens ordinances, rules, or appointmentes: therefore they imagine that we alſo woulde be called Lutherans of Luther, Zuinglians of Zuinglius, and Caluiniſtes of Caluine, and that we hang wholy vpon theſe mens ordinaunces: but it is not ſo. Paule the Apoſtle of Chriſt hath forbidden any ſuch thing to be done in the Church, ſaying to the Corinthians. Euery of you ſayth, I hold of Apollo, I of Cephas, and I of Chriſt. Is Chriſt deuided? was Paule crucifyed for you? or were you baptized in Paules name? And againe, when one ſayth, I hold of Paule, and an other, I holde of Apollo, are ye not fleſhly? Therefore the true Chriſtians will be named but onely after Chriſt. As for the names of men, be they neuer ſo excellent, we acknowledge them not in this caſe, neither do we regard or receyue theyr ordinances further forth, then they agree in all poyntes with Gods worde: and when we receiue them, we receiue thē not for their ſakes, but for Gods wordes ſake. And the Quéene of Englands Maieſtie neuer receiued of Caluin, or of any other excellent and well learned men any ordinaunces to follow, nor neuer regarded them: and yet by the way, if any of them haue taught any thing out of Gods pure word, no godly man can take ſcorn of: for the Quéene in that reformation of hirs, had an eye onely to the liuely word of God, deliuered vnto vs by the holy ſcriptures, and ſo ſhe ſetled all matters of religion vpon the very word of God, and not vpon any men. Dauid ſpeaking of Gods word ſayth in the 119. Pſalme: Thy word O Lord endureth for euer in heauen. Thy word is a lanterne to my fæt, and a light vnto my paths. Lord thou art righteous, and thy iudgement is rightfull. Princes ſit together and raile vpon me, becauſe thy ſeruaunt talketh of thy ſtatutes, and becauſe thy teſtimonies are my delight and my counſellors. Princes haue perſecuted me without

1. *Cor.* 1.

1. *Cor.* 3.

The maieſtie of Gods worde.

cauſe,

cause, but my hart standeth in awe of thy word. And Lord, seing I stick to thy testimonies, bring me not to shame. &c.

That godly prince of blessed memorie and worthy of immortall glorie King Edward the sixth, following the examples of Josias, and Constantine the great, two of the excellentest princes that euer were in the world, began the reformation of the English church. For like as Josias calling a parliament or Counsell of his noble men, Priestes, and Commons, did first cause the law of God to be read openly before them, and then obediently reformed hys whole realme, word for word according to the law that was read: And like as Constantine summoned a generall counsell of the teachers and Ministers of the Churches through the whole worlde, and sitting downe among them sayd, The bookes of the Gospelles, and the Apostles together with the oracles of the auncient Prophets, do plainly instruct vs of Gods meaning and will: and therefore laying aside all enemylike discord, let vs take the exposition of our questions out of the sayinges of the Holie Ghost: Euen so King Edward summoning a parlament at London of all the Nobilitie, Bishoppes, and notablest learned men through hys whole realme, admitting also the famousest clarkes of other realmes being Gods seruauntes, commaunded them to shew by the holy scriptures, what was to be followed of him and his realme, in so great diuersitie of opinions. And they executing faythfully the charge which the King had enioyned them, did the same time with one consent, and according to Gods word, agree vpon certaine articles, which the King did both receiue and publish without delay, wyth this title set afore them: Articles agreed vpon by the Bishops and other learned men in the Parlament holden at London in the yeare of our Lord 1552. for the taking away of the diuersitie of opinions, and the stablishing of consents in the true religion, published by authoritie of the Kinges maiestie. Therefore by the labour and endeuor of that godly prince King Edward, the English Church was

What order K. Edward vi. followed in reforming the church of England.

reformed according to the rule and appointment of the holy ſcriptures. After King Edwardes deceaſe, Queene Marie repealing the ſame reformation, abrogated it for a time. And Queene Elizabeth, hauing receiued it againe by Gods grace, hath eſtſoones ſet it vp in perfect eſtate. And therefore nothing els hath ſhe receiued and deliuered to be kept of hir whole Realme, then that hir brother of bleſſed memorie King Edward, heertofore moſt godlily and wiſely thought meet to be receiued and beleued of himſelf, and to be conueighed ouer to his ſubiectes, out of the liuely word of God, as hath bene ſayd already: whereby it appeareth now moſt manifeſtly, that the thinges are falſe and forged which the lying Bull hath bruted concerning wicked miſteries (with ſpightfull interlacing the name of Caluine) receyued by the Queenes Maieſtie, and enioyned to the Realme of England.

What our ſouereigne Ladie Queene Elizabeth hath ſetfoorth to her whole Realme, to be folowed.

The Queenes Maieſtie hath ſetfoorth no bookes of hereſy to hir realme

With like vanitie, lightnes, and malice, the Bull is not aſhamed to geue forth, that the Queene ſetteth forth, or enforceth to hir whole realme, bookes containing manifeſt hereſie: for the Queene hath authorized no bookes to be ſet forth to hir realme, but ſuch as hir Maieſties brother King Edward willed to be ſet forth afore, ſpecially the volume of the holy Bible. Now to ſay, that this contayneth manifeſt hereſies, it is an horrible and blaſphemous wickednes, and the greateſt treaſon to God that may be. Howbeit, by the way there be many maintayners of the Pope, and his ſea, which make neyther ſhame nor conſcience to put openly in writing and to teach, that hereſies are learned out of the Bible, and that he which hath the Bible, and readeth it without the interpretatiõ of the church of Rome hath nothing. But I will ſpeake no more at this time of the blaſphemies of theſe wicked men. Peraduenture the Bull meaneth the booke of common prayers and ceremonies of the church of England. But ſo ought it alſo to haue bene ſhewed, which be hereſies that are contayned in that booke. The foreſayd parlament of London, maketh honorable

rable mention of that booke. And there shall be enow that will answer, if there be heresies in that booke, (at least wise if the bull meane that booke) shew them expressly: vnlesse peraduenture according to the maner of these stately tires, euery thing must beare the blame of heresy, which hath not the sent and tast of the stinch of the pope, or of the sea of Rome, which thing deserueth no answering at all.

Truely the Queenes Maiestie hath prohibited all vngodly bokes to be dispersed, yea or read in hir realme, which are heretical indeed, and repugnant to the sinceritie of our Christian religion. Neither may any man spread abroad any wicked or blasphemous booke or opinion in hir realme without punishment.

THere be recited other articles of accusation, which the Bull mentioneth concerning the Queenes abolishing of the masse, and hir taking away of many other superstitions and abuses. Also here is expounded, what catholikenesse is, and who be catholike.

THe Bull knitteth hèerunto also other articles of accusation agaynst the Quèene. She hath also (sayth the bull) abolished prayers, fastinges, choyce of meates, single life, & catholike ceremonies. As concerning the sacrifice of the masse, the Quèene not vniustly, but for many and most iust causes hath abolished it, like as King Edward had abolished it afore. In the Synode of London, whereof we haue made mention now once or twise already, thus remayneth in writing concerning the masse: Christes oblatiõ once made for all, is a ful redemption, attonement, and satisfaction for all the sinnes of the whole world, as well originall as actuall. Neither is there any other satisfaction for sinnes, sauing onely that one. Wherefore the sacrifices of masses, wherein the priest was commonly sayd to offer Christ, for release of penaltie and fault, for the quicke and the dead, are but fo-

The abolishing of the sacrifice of the masse.

Heb. 9. 10. *Rom.* 3. 1. *Iohn.* 2.

geries, and hurtfull deceites. Thus much is written there. But it is the dutie of kinges to abolish and banish, yea and to punish noysome deceites and deceyuers. Worthely therfore haue the Kinges of England abolished the masse, neyther haue they trespassed at all in that behalfe, against God or against their owne office.

The masse corrupteth the Lordes supper.

Moreouer by the Masse, the holy institution of the Lords supper hath bene ouerwhelmed with mans inuentions & additiõs, vtterly peruerted, made of publike priuate, & also dismembred. For the Lord gaue it to all his faythfull, in both kindes as they terme it. Also wheras the massemũger taketh vpon him in his masse, as a mediator betwéene God and men: he committeth such an horrible offence, as is neuer able to be purged by no satisfaction. For there is no mo priesthodes but the priesthode of Christ, and that is according to the order of Melchisedecke, and so vnremoueable, as it cannot passe vnto any other by succession. Againe they offred or solemnized the masse, in remembraunce and honor of saintes departed, which now liue in heauen. But the Lord had sayd, do it in remembraunce (not of saintes, but) of me. And S. Paule would in no wise haue garlands and oxen offered vnto him. Who then can thinke it likely, that he would haue the Sonne of God offred in honour of him in a masse? Shall the Lord of Lordes being now in glory, do seruice still as a seruaunt to hys owne seruaunts? These are frenzies and furies of men that be out of theyr wittes. I could alleage many other abhominations of the masse like vnto these: but I will adde no more but onely thys to all the rest. That Christ our Lord instituted his holy supper without pompe or superfluitie, simple, moderate, without ceremonies, but yet commendable for the simplicitie, and honourable for the authoritie of the founder.

Read Austen against ỹ epistle of Parmenian. *lib. 2. cap. 8.*

Act. 14.

But the Masse is most ceremonious, most pompous, most sumptuous, and set out w̃ persian furniture, which in processe of time hath so encreased with hir abuses, that in some thinges it could not be abated or purged, but it must nedes

nedes be taken quite away. Truly the common sorte made more accoũt of their Chapleines Masses, & aduaunced them more, then the very sacrifice of Christ, which few of them either knew or esteemed as became thē: And for asmuch as the Apostle Paule, when the Lordes Supper began in his time to grow into abuse, taught how to call it backe & to reforme it according to the Lordes institution. Like as Christes Martyr S. Cyprian also beyng taught by the same Apostles example, counselleth and commaundeth vs, that in repayring or setting vp agayne the true vse of the Supper, we should go to the welles head and seeke out the originall, and not do any other thing in this behalfe, then that which he hath done which is before all men, and alonely is to be heard: Seeing that the Quenes Maiestie hath done so in abolishing the Masse and setting vp the Lordes Supper agayne in the place of it: Surely she hath not sinned at all, but is falsly accused by the Bishop in his Bull. 1. Cor. 11. Lib. Epist. 2. Epist. 3.

Most false also is this that the Bull auoucheth ỹ Quene to haue abolished prayer and fastyng. For she hath abolished the abuses and superstitions in them and not the good thynges themselues which God hath commended vnto vs. Which thing the matter it selfe doth openly auouch. It can not be denyed but prayer and fastyng are couered with abuses and superstitions, yea and with Idolatries almost innumerable, among the Papistes. Among them prayer is not made to God alone, neither beleue they that God heareth vs for the intercession of Christ alone. For they call vppon innumerable creatures as well as the creatures, yea and vpon them more earnestly then vpon him. And they haue in such wise commended the intercession and defense of Saintes to the wretched people, that they know litle or nothyng of Christes intercession to God the father, which is the onely acceptable and effectuall intercession. Furthermore they serue and worship God and Baal together. Not prayer but the abuse of prayer is abolished.

The Popish fastynges are not wynges and helpes of prayer nor an humbling of our selues wherby our amendement is declared, but meritorious workes and playne hypocrisie. Fastyng.

criſie. And if they be compared with the faſtyngs of the auncient Church, they ſhalbe found to be nothyng leſſe than faſtings. But it wearieth me to rehearſe the fondneſſe of theſe men in this behalfe. This onely do I ſay or rather repete at this preſent, (which I haue ſaid already) That the vertuous princeſſe Quéene Elizabeth & kyng Edward, haue aboliſhed the abuſes and ſuperſtitions of prayer and faſtyng, and not the true praying and true faſtyng it ſelfe.

Choyſe of meates.

And it is ſtraunge that the Bull alledgeth alſo the choiſe of meates. If he know not how diuerſly, yea and alſo with how great libertie they were vſed in old tyme without any blame at all: Let him read Socrates in the fifth booke and xxij. chapter of his Eccleſiaſticall hiſtory, or the ix. booke and xxxbiij. chap. of the Tripartite hiſtorie. Among other things theſe are left in writyng. And for aſmuch as noman is able to ſhew any commaundement written concernyng this thyng: it is apparant that the Apoſtles left it frée to euery mans will and choyſe, to the intent that no man ſhould do the thyng that is good, for feare or by compulſion. Thus much is there. We ſimply folow the thinges which we know to be deliuered to the faythfull by the Lord and hys holy Apoſtle. The Lord ſayth. what ſoeuer entereth in at ỹ mouth, goeth down into the belly, & is caſt out into the priuie. But the things that come out of the mouth procede out of the hart, & be thoſe thyngs that defile a man &c. Math. 15. *Coloſ. 2.* And the Apoſtle ſayth. Let noman iudge you in meate or drinke &c. Alſo, all thynges are cleane to the cleane, but vnto the vncleane and the faithleſſe all thynges are vncleane. *Tit. 1.* Moreouer as for the choyſe of meates the Apiciuſſes or maſters of gluttonie which are appointed and interteyned for the nonce, haue a greater regard or ſpeciall care at this day to come by the ſmell meates in the Court of Rome, in Biſhops palaces, and in the dennes or Cloyſters of Monkes, than is had any where els in the vniuerſal world. And therfore we leaue them this fattie diſcourſe vntouched. Let belly Gods intreate of belly matters.

Single lyfe.

But I marueil more with what face theſe men beyng

moſt

most vncleane and stinkyng of filthynesse, the bondslaues of lustes and vnreasonable lecheries, can make any mention of single lyfe. What maner of single lyfe was in the religious houses of England, and why the noble Prince Kyng Henry the viij. emptyed them and ouerthrew them euery chone: truly I had leuer it should be knowen by the Centuries of the reuerend Byshop of Dsloria in Ireland, then by my declaration. For I willingly spare chast eares. Finally I say with the Apostle: Honorable among all men is wedlocke and the vndefiled bed. And agayne, It is better to mary then to burne and for auoyding of fornication, let euery man haue his wife. Also, if thou mary a wife thou sinnest not: and if a mayden mary she sinneth not. For it was lawfull euen for the Apostles who were busied in the ministerie, to leade their Christian wiues about with them. And all antiquitie auoucheth that many of the Lordes Apostles, and specially Peter, were maryed men. And Paule more then once expresly sayth, Let a Bishop be the husband of one wife, hauyng faythfull children. Yea and he calleth their doctrine a doctrine of deuils, which forbid mariage, like as also which forbid meates. I know that our aduersaries inuest this place from themselues to the old heretickes, Tatian, Montane, and others. But the Prophet speakyng most effectually, sayth Forbiddyng, & not Condemnyng. The old heretickes condēned meates & mariage vniuersally. But our aduersaries condēne not meates & mariage, but restreine the free vse of thē, byndyng men fromthem by wicked lawes. Properly therfore the Apostle spake of them.

Ceturia: 8. folio. 665.

Heb. 13.

1. Cor. 7.

1. Cor. 9.

1. Tim. 3.

Titus. 1.

1. Tim. 4.

And what speake they of Catholicke ceremonies, whereas if they did terme them aright, they should call them superstitious and Idolatrous ceremonies. These men bewray their owne shamelesnesse matched with wickednesse, chiefly in this point, that they foully deceiue the simpler sort, by pretendyng the terme Catholike vnto all their errours. They sticke to the terme, and imagine I wote not what a singular holynesse and truth in themselues, when in very deede they be not Catholikes but Cacolykes that is to

Catholikes rites and Ceremonies.

say, mischieuous wolues or sherepeyters, setting forth thinges particular and not vniuersall, that is to wit, burdenyng silly soules with the Decrees and deuises of certeine men both few in nomber and which were conspired to do mischief. The Church is called Catholike that is to say Vniuersall, because it is not onely found in some one place: but also is spread abroad, both through the whole vniuersall worlde, and through all ages: and also because there be no mo Churches without this. For there is but one true Church, which is the Catholike Church. There is but onely one body, vnder the one Christ, in whom onely is saluation. Wherupon it foloweth that there is no saluation but onely in the Church. Therfore the Church of Rome, lyke as also the Church of Antioche, or of Alexandria, or of any other place, is not the Catholike Church. For they be but members of that vniuersall body, if so be that they be by one faith and one doctrine knit into this vniuersalitie as in the body vnder the head Christ. The Catholike Church then comprehendeth the Church of the fathers before Christes comming, and our Church after his comming and consequently all the Saintes or faithful folkes of all places & tymes, and (to conclude in one worde) of tymes past, tyme present, and tymes to come: all which are one Catholike or vniuersall body, vnder one Catholike or vniuersall head Christ. And so the Catholike faith & doctrine is that which is preached and heard in this Catholike Church, attributyng all thinges to Christ the onely head of saluation, and depending wholly vpon the worde of God, and directing and gouerning all her matters by the same. Therefore those be Catholikes in deede, which in what place soeuer or in what tyme soeuer they be, are in the felowshyp of this one body, vnder the onely head Christ, beyng all of one fayth and doctrine, attributing their whole saluation vnto Christ alone, & dependyng wholly vpon his holy and most sothfast worde. These also are called Orthodoxi, or Rightbeleuing, that is to say, of right opinion or iudgemẽt, and of sound doctrine accordyng to Gods worde. But as for them that are not in

The Catholik Church.

The Catholik fayth and doctrine.

Catholikes.

Orthodoxi.

the

the compasse of this body vnder the fore sayd onely head Christ, that they may draw life out of him, and therefore are of a diuerse or rather of a contrarie doctrine and fayth, deuising to themselues a newe fayth, a newe doctrine, a newe felowshyp, yea and alle a newe head: they be Cacodoxi that is to say, misbeleuing, or Kirtodoxi that is say ouerthwart beleuyng and not Rightbeleuyng and Catholike. *Cacodoxi.*

But nowe gentle reader wey me throughly within the compasse and vniuersalitie of what body, or in what vnitie of doctrine and fayth, the Romish sort be, who (by reason of certeine peculiar and straunge opinions of theirs, which they professe and mainteine, and for their Popish Church set vp vnder the Pope as head of it) call themselues onely Catholike. Let them say to vs, whether the thynges which these men vrge so sore vpon vs, were knowen and generall to the Catholike and Apostolike primitiue Church, fayth, and doctrine: Let these Catholikes then, which (by their owne iudgement) are the onely rightbeleuers vpon earth, shew vs whether ỹ auncient Apostolike Church acknowledged Rome to be the head of all the Churches in the worlde: whether all the faythfull seruauntes of Christ must vppon payne of saluation and damnation be subiect to the Bysshop of Rome, as who hath both the swordes in his hand, & iudgeth all men and is to be iudged of no man: Whether the primitiue and auncięt Church, did pray vnto dead Saintes: Whether it accounted them for patrons and spokesmen to God the father: Whether it worshypped them with sacrifices, holydayes, and such other kynd of seruices: Whether they builded them tęples, or set vp images to them: Whether the images of God and the Saintes be profitable and necessarie in the Churches of the Christians: whether the soules that be fryuged, broyled, and rosted in the fire of Purgatory, be deliuered by yeare mynedes and other satisfactions for the dead: Whether Christ be worshypped in the Masse, and whether it be to be beleued that Christ himselfe is offered there in sacrifice for the sinnes of the quicke & the dead: whether our owne workes deserue eternall lyfe, and whether *whether the Romish sorte be Catholikes or no.*

ther they iustifie vs also: whether the state of Mõkes be the state of perfection or no: And whether there were any cloysters of Monkes & Nunnes in the Church afore Paule the Hermite of Thebe, Antonie, and Benet: now if these and many other thynges like these were not seene nor knowen, as they were not in deede: tell vs wherfore ye boast them to be Catholike: or how will you be called Catholike of thē? will ye that I tell you: most falsly & most vniustly: sauyng in that your Antichristian kynd. For as for the rites and customes which you call and brag to be Catholicke, antiquitie hath registred them among Idolatries. Cease therefore to delude the simple with your gentle termes of Catholike and Rightbeleuyng. The faythfull know who you be. Amend therfore and liue lyke true Catholikes with vs, not in the Popish Church of Rome, but in the true Catholike Church, vnder the head Christ, who onely is our saluation. To him be glorie for euer. Amen.

¶ The Queene of England hath iustly cõmaunded her subiectes that they should not acknowledge the Church of Rome, or obey the lawes therof. Iustly also hath she bound them by othe to abiure the authoritie and obedience of the Romish Byshop.

The Queene doth iustly forbyd her subiectes to acknowledge the Church of Rome.

¶ The Bull proceedeth in his purposed accusation agaynst the Queene, saying: She hath forbidden the Clergie and laitie to acknowledge the Church of Rome or to obey the lawes of it. Yea and she hath compelled them to renounce the authoritie & obedience of the Romane Byshop, by othe: appointing penalties and punishmentes to such as disobey: the which she hath executed vpõ those that haue continued in the vnitie of fayth and the obedience aforesayd. But the Queenes Maiestie euen in this case also, hath done nothyng but that the Lord God himselfe hath commaunded her to do, & which all good Princes among the people of God haue

done

done before her. For it is already manifestly inough shewed and proued before, that by Gods ordinaunce it is lawfull for Kinges and Magistrates to take vpon them the care and ordering both of cases and of persons Ecclesiasticall. Therfore lette what the Queene hath commaunded her subiectes in this behalfe, she hath done but that she ought to do by vertue of her office. And wheras she hath commaunded that they should not acknowledge the Church of Rome or obey the ordinaunces therof, hath she not cõmaunded that thyng by the appointment of Gods word: for truly God commaundeth his people in his lawe, that they should not giue eare to such as teach thinges contrarie to his lawe: also he commaundeth the Magistrate that he giue no place either to superstitions, or to false doctrines, but rather that he rote vp these, and restreine the others. Jeremy (like as the rest of the Prophetes also) inferreth and vrgeth the same thyng. Among other thynges (sayth he) thus sayth the Lord of hostes, hearken not to the woordes of the Prophetes that prophesie vnto you. For they teach you vanitie, tell you the visions of their owne hart, euen their owne inuentions, and not out of the mouth of the Lord. But it is more cleere then the light of noone day, that the Romish Doctors and teachers are not onely such, but moreouer most cruell enemyes to the sound doctrine of the Gospell, or rather persecuters imbrewed with Christian bloud. The Lord himselfe in his Gospell, but specially in Mathew the xxj. and xxiij. chapters, and in Luke the xxj. chapter, hath forbidden vs to giue eare to false Prophetes and false Christes, specially which shall come in this last perillous age. He chargeth vs that we should neither beleue them nor folow thē. And S. Peter with great granitie sayth, keepe your selues from this generation. Which thyng he intreateth of more plenteously and diligently in his latter Epistle. Jea and S. Paule also agreeing with the doctrine of S. Peter, describeth the corrupt gouerners of the Church in this last age, verely froward men, not lightes but firebrandes of the Church, and he biddeth the faithfull depart from them. If

Ier. 23.

Act. 2.

1. Cor. 10.

any man desire to see the places he shal find them in 2. Cor. 6. and in 2. Thes. 2. and in 1. Tim. 4. and 6. and in 2. Tim. 3. and 4. chapters. Flie ye from Idolatrie sayth the same Apostle. And S. John sayth beware of Idols. Besides this, it is reuealed to S. John from heauen, and commaundement is giuen thus: my people, get ye out of Babylon, that ye be not partakers of her sinnes, and receyue of her plagues also. Very rightly therfore and accordyng to the commaundementes of God, hath the Queenes Maiestie done, in chargyng her subiectes that they should not acknowledge the Romane that is to say the Popish Church, nor obey the Popes lawe or ordinaunces, as vtterly wicked or fightyng agaynst the word of God.

1. *Iohn.* 5.

Apoc. 18.

The Queene hath lawfully compelled her subiectes to forsweare the Pope and the Papacie.

But the thyng that most of all greeueth and chafeth hym is, that the Queene hath compelled her subiectes to renounce the Pope, and his authoritie (which in very deede is none at all) and the Papacie it selfe, by othe. Neuertheles, euen in this behalfe also what hath her highnesse done, which the holy Priestes and Kynges beloued of God, haue not done afore? for we read of Iotada the faithful Priest in the house of the Lord, that he made a couenaunt betwixt the Lord, & the Kyng and the people, verely euen by bynding them vnto God with an othe accordyng to the law, and by separatyng them from all superstition and Idolatrie. Of Esdras we read thus: Esdras therfore arose, and compelled by othe to forsweare the Princes, the Priestes, and all Israell, that they should deale accordyng to the word. Of kyng Asa we read thus. They made a couenaunt to seeke the Lord God of their fathers, withall their hart and withall their soule: and that whosoeuer sought not the Lord God of Israell, should be put to death, whether he were small or great, man or woman: And they sware vnto the Lord with a loud voyce, and with shoutyng, and with soundyng of trumpets and shalmes. The Scripture addeth: And all the Iewes reioyced of that othe: for they had sworne withall their hart: and they sought God with a whole will: and he was found of them: and the Lord gaue them rest round about. The same

2. *Reg.* 11.

1. *Esd.* 10.

2. *Chron.* 15.

thinges

thynges are read of the holy kynge Ezechias 2. Chron. 29. and of Iosias 4. of kynges. 23. and 2. Chron. 34. chapters. And therfore the Quene of England hath done well in bindyng the Clergy and laitie by othe to the true Religion agaynst the false.

That Kynges and Magistrates ought to compell their subiectes vnto goodnesse, and not suffer euery man to make his own choyse in folowing what seemeth best to him selfe.

This also seemeth very vnreasonable to the Romish sort, and peraduenture vnto others also that haue a misliking of this case, that the Quene hath laid penalties and punishmentes vpon such as disobey; and hath executed the same vppon those that haue continued in obedience to the sea of Rome. For some are of opinion that no man ought to be cõpelled to do good, or vnto true Religion, or vnto fayth: but euery man ought to be left at his owne libertie, to folow what soeuer seemeth best to himselfe & his owne conscience: that is to say, that no man should be called to account, of what Religiõ he is, nor examined at all, no though he were a Papist, but be let alone with his owne conscience: And therfore that no man ought to be punished for breakyng the Religiõ of the Gospell, or for neglectyng good lawes, which he himselfe estæmeth not to be good. Truly, as concernyng compulsion to well doyng, or to fayth and Religion, the Donatistes heretikes taught in old tyme lyke as these afore mentioned and as the Anabaptistes do at this day, that no mã ought to be compelled to faith or to godnesse, but euery man to be left to his owne conscience. Agaynst those Donatistes S. Austen hath disputed aboundantly, yea and that by the Scriptures and by euident reasons agreeing with the Scriptures. In which respect I thinke his Record is to be beleued, & therfore I will now alledge certeine thinges out of him, that make peculiarly for the present case.

Heretikes sayd that no man is to be compelled vnto sayth.

In his 83. chapter of his second boke agayn̄ Petilian, the same Petilian beyng a Donatist, had sayd far from our thought be it that we should compell any man to our sayth. Austen answeryng him, sayth: And shall we then procede to talke as heretikes do: or shall we say that the Lord God planteth hipocrisie in his Scriptures when he driueth men to goodnesse by threatnynges and chastisementes? Dauid sayth, Lord it is good for me that thou hast brought me low. *Psal. 119.* And Jeremy sayth, Lord thou hast chastised me, and I am chastised as a wild bullocke. *Iere. 31.* But if no mā ought to be compelled vnto good, why I pray you doth Salomon (the wysest man that euer was,) will men so often to chastise their children? He that spareth the rod hateth the child, sayth he. Thou truly strikest hym, but by the rod thou sauest hys soule from death. Dayly experience, & the nature of thinges proueth, that affections are ouer vehement in men, and if they be not remedyed and bridled, euē they that might haue bene saued easly and by some light chastisement, cast away themselues and others to. When mē be out of their wittes, they mislike compulsion and chastisement. But when they come to themselues againe, and sée playnly from how great mischieues they are deliuered by those that compelled thē: they be glad that they were chastised to their weale, and prayse the rigor which they misliked afore. And therefore there are among the latter writers which beyng of S. Austens opinion, haue written thus: who douteth that the rightuousnesse which is compelled till it become willyng, is more acceptable to God, then vncompelled vnrighteousenesse which wareth dayly worse and worse, till at length it grow past recouerie? Also the Magistrate bridleth and restreineth heretickes, least they might procede to cast away themselues and others to. And truly this is both good of it selfe and also the Magistrates dutie so to do. Now if they do the thyng by compulsion which they do, and seduce no man any more: it is a good déede. But if they perseuer in their stubbornesse and wilfull offendyng: truly the Magistrate hath not offended at all, neither is the sinne of these men

layd

layd to his charge. But we will returne to the recordes of S. Austen.

The same Austen in his 48. Epistle to Vincent, against the Donatistes, concernyng the restreinyng of heretikes by force, sayth: I haue bene of opinion heretofore that no man is to be compelled to the vnitie of Christ: but that we must deale with them by the word, fight with them by disputation, and ouercome them by reason, least we might make them feyned Catholikes, whom we knew to be open heretikes. But this opinion of mine was vanquished, not by the wordes that were spoken agaynst it, but by the examples that were shewed agaynst it. For first there was alledged against me, myne owne Citie [Hippone] which beyng erst whole vpon Donates side, was turned to the Catholik vnitie by feare of the Emperours lawes, and now we see it so detesteth the poyson of this your stoutnesse, as a mā would thinke it had neuer bene in it. And so were many mo, which were rehearsed to me by name, that I might perceiue by the matters themselues, how that euen in this case also might well be vnderstode that which is written, Giue a wiseman an occasion and he wilbe the wiser. And again, Not euery one that spareth is a frend, nor euery one that beateth, an enemy. Better are the woundes of a frend, then the frendly kisses of an enemy. It is better to loue with sharpnesse, then to deceiue with gentlenesse. He that tyeth vp a mad man, and he that waketh a sluggard, is troublesome to them both, and yet he loueth them both. Who can loue vs more then God doth: and yet he ceaseth not as well to fray vs healthfully, as also to teach vs pleasātly. Thinke you that no man ought to be compelled to rightuousnesse, when you read that the housholder sayd to his seruauntes, whomsoeuer ye finde, make them to come in? or when you read that he which was first Saule and afterward Paule, was with great violence and compulsion enforced by Christ to know the truth, and to hold it whether he would or no?

Augustine himselfe also was sometyme of opinion that no man was to be compelled.

Prouerb. 9.

Prouerb. 27.

The same Austen agayne in his 5. Epistle to Earle Boniface, sayth: where is the fréedome of beleuyng or not be-

The Lord him selfe compelled men to the faith

leuyng, which these men are wont to blase abroad, saying, whom hath Christ enforced? whom hath Christ compelled? Behold, they haue the Apostle Paule: in him they may see Christ first compelling and afterward teachyng: first beating, and afterward comforting. And it is a wonder to see how he that came in vnto the Gospell by compulsion of bodily punishment, hath labored more in the Gospell then all they did that were called in by the onely word: and that his perfect charitie hath driuen feare out of dores, whom greatest feare compelled to charitie. Why then should not the Church compel the vnthriftie children to returne, if the vnthriftie children haue compelled others to perish?

why the Apostles called not for the Magistrates helpe for the stablishyng of Religiō.

Agayne in the same Epistle, the same Austen sayth: whereas they that would not haue any iust lawes ordeined agaynst their wicked heresies, auouch that the Apostles demaunded no such thinges of the kinges of the earth: they consider not that the state of that tyme was other then it is now, and that all thynges are to be done in their times. For what Emperour beleued in Christ at those dayes, that he might haue done him seruice by making lawes in defence of godlinesse agaynst vngodlinesse, when as yet this prophesie was in fulfilling, why did the Gentyles rage, and why did the people imagine vayne thinges? The kinges of the earth stode vp, and the princes assembled together, against the Lord & against his Christ. For as yet the world was not come to that point which is spokē of anone after in the same Psalme: And now ye kinges bethinke your selues, be learned ye that iudge the earth: do seruice vnto him in feare, and reioyse with trembling. How then do kynges serue God in feare, but by godly seueritie of prohibiting & punishing the thinges that are done agaynst the cōmaundementes of the Lord: for he serueth in one sort as he is a mā, & in another sort also as he is a king. In that he is a mā, he serueth him by liuing faithfully: & in that he is also a king, hee serueth by stablishing with conuenient rigour, such lawes as commaund rightfull thinges and forbid the contrarie. So serued Ezechias by beating downe the groues

Psal. 2.

How kynges serue God in feare.

and

and temples of the Idols, and the high places that had bene buylded agaynst Gods commaundement. So serued Iosias by doing the like thinges. So serued the king of Niniuie, by compelling the whole Citie to pacifie Gods displeasure. So serued Darius by breaking the Idoll, and giuing it into the power of Daniell, and by casting his enemies in to the Lyons. So serued Nabuchodonosor by making a terrible law to all that were vnder his dominion from blaspheming God, by a terrible law. Kinges therfore in asmuch as they are kinges, do then serue God, when they do that thing to serue God withall, which they could not do if they were not kinges. Considering then that kinges serued not the Lord in the time of the Apostles, but as yet imagined vaine thinges against God and against his annointed, that the sayinges of the Prophetes might be fulfilled: truly vngodlinesse could not thē be prohibited, but rather it was executed, by lawes. For the state of those tymes was so far out of order, that euen ỹ Iewes slew them that preached Christ, thinking themselues to do God high seruice, (according as Christ had prophesied afore,) & the Gentiles raged against the Christians, and yet the strength of Martyrs ouercome them all. But after the thing began to be fulfilled which is written. All the kinges of the earth shall worship him, All nātiōs shall serue him: what is he that is in his right wits, that will say vnto kinges, Take you no care in your kyngdome, who defēdeth or assaulteth the Church of your Lord: it makes no matter to you who be chast & who be vnchast in your Realme. For seing that God hath giuen vnto mā frée choise: why should aduoutrie be punished by lawes, & apostasie be let slip? Is it a lighter matter for ỹ soule to breake her faith plighted vnto God, thē for a womā to breake her troth plighted vnto mā? Or if the thinges that be cōmitted through ignorauce & not through contēpt of religiō, be to be punished more gently: are they therfore to be neglected? In dede it is better (& who doutes?) that mē should be brought by gentlenesse to serue God, then to be compelled to it by feare of punishment and smart. But bycause they that be

How & in what sence Austē giueth a man frée choyse or will, read in hys booke of chastisemēt & grace, chap. 1. In hys boke of ỹ spirit & the letter to Marcellus, chap. 30. in hys booke of Me-

rites & remissiō of sinnes. Lib. 2 cap 8. & against the second Epistle of Pelagius. Lib. 4. Cap. 6.

gētly allured be the better, it foloweth not that those which are otherwise should be neglected. For it hath done many men good, (which thing is euident by experience) to be first compelled by feare or smart, that they might afterward be taught, or accomplish the thing in worke which they had learned already by word. Thus much haue I hetherto rehearsed out of the bookes of Austen, which I suppose do satisfie such as are not giuen to contention, in this case.

Every man must not be suffered to follow what seemeth best to hymselfe in Religion.

Furthermore, that euery man should not haue leaue to chuse at his own pleasure and to folow what likes him best in the case of faith and Religion: it is forbidden long ago in Gods law, according as is read to this effect: ye shall not do euery one of you what seemeth right in his owne eyes. Marke and heare all that I cōmaund thee, that thou mayest fare well and the children after thee, when thou doest the thing that is good and acceptable in the sight of thy God. Therfore loke what I commaund thee, that onely do thou vnto the Lord, & neither put thou any thing to it nor take thou any thing away. May truly, it is the welspring and originall of all mischief, errour, heresie, schisme, dissention, and troubles, if it were free for euery man to folow the fancies of his owne head and the imaginations and deuises of his owne hart. Which thing is proued by the stories of all ages, and by the experience of our time also. And ye shall read often in the Prophetes, depart ye or turne ye from your owne wayes: and, you haue chosen in your wayes, the thinges that displease me. Also, walke ye in my wayes and it shall be for your weale. And what els is the Popish Religiō, but a way deuised & set vp by the will and pleasure of man, cōtrarie to the rule of Gods word? From the which God willeth the Magistrate to turne away his seruaunts, and to bring them backe agayne into the way of the Lord. Dauid the king and Prophet pleased the high God singularly in this respect, (though in many things he defiled himselfe shamefully) that he neither presented the good intent of his hart or the likinges of his owne will for seruices vnto God, nor stifly urged them vpon other men to be kept: but

per-

persisted simply and vncorruptly in the way of the Lord, according as he himselfe sheweth in the 119. Psalme. But king Saul put him selfe quite out of Gods fauour, because he ouerslipped the commaundement of God, and followed the thing which the good intent of his owne hart counselled him vnto. For he had reserued for sacrifice, the thyng which God had commaunded him, not to reserue for sacrifice, but vtterly to destroy and put away. Wherupon the Prophet Samuell sayd vnto Saul: Doth the Lord delight in burnt offerings and sacrifice, so much as in obeying his voyce? Behold, to obey is better then to do sacrifice, and to hearken is better then the fat of Rammes. For disobedience is as the sinne of Soothsaying or witchcraft, and stubbornesse is as the wickednesse of Idolatrie. And for asmuch as thou hast despised or reiected the word of the Lord, he hath reiected thee also that thou shalt not be kyng. They that be wise haue in these short wordes what to thinke of the thynges that mē chuse to follow at their owne pleasure in cases of religion: namely that they be neuer a whit better then very witchcraft and Idolatry, which of all wickednesses are most heynous afore God. And I pray you to what purpose is the obedience inioyned vs which we owe, not to the Pope and to Popery: but to God and the magistrate & to their lawes, to be short wherfore are we commaunded to eschew Idolatrie and all straūge Religions, if euery one of vs may chuse and do what we list? But these thinges are now more apparant, thē that they nede to be set out with any mo wordes. 1. *Samuel.* 15.

That Kinges and Magistrates doe lawfully punish, yea and also put to death such as breake the true religiō, and disobey holy lawes. And so this discourse is shet vp.

AND although the sayd latter Article of our aduersaries, (namely that no mā ought to be punished for breaking of the Religion of the Gospell, or for neglecting of such good

lawes as they themselues esteeme not for good) may easly be iudged by ỳ premisses which we haue alledged out of Austē: yet notwithstanding, least any thing may remaine doutfull and vndiscussed, I will by short and euident Argumentes proue, that the Magistrate may lawfully punish, yea and put to death such as breake the true Religion, and set themselues agaynst holy lawes.

God commaūdeth false Prophetes to be put to death.

The Manichees and Donatistes in tyme past, (as hath bene sayd afore) were of opinion that no man was to be punished or put to death for his Religion. But the holy Scripture commaundeth the Magistrate expresly that he should not spare false Prophetes, but rather it willeth all such as rebell against God, against his lawes, and against the holy iudges to be put to death without any mercy. The places are most manifest in the Scriptures and well knowen to all men. Read in Deut. chap. 13. and 17. In Exode is rehearsed this law: He that offereth sacrifice to any God saue onely the God of Israell, let him be roted out. And least any mā perchaūce may say, that these be but Iudiciall lawes, and therefore perteine nothing vnto vs: Paule expresly sayth: The law is not made for the rightuous, but

1. *Tim.* 1. for the despisers of the law, and for such as know no subiection, for vngodly men and sinners, for wicked men and Idolaters, &c. Surely the blasphemer is (in Leuiticus)

Leuit. 24. ouerwhelmed & stoned to death. In the booke of nōbers, he that

Num. 19. gathered stickes is put to death for breaking the Saboth &

Exod. 32. for contempt of Religion. Also there be certein thousandes of them slayne, which had set vp the golden calfe and wor-

3. *Kynges.* 18 shipped it: Helias the great Prophet of God, slew certeine hundredes of the false Prophetes in the broke Kyson at the

4. *Kynges.* 9. notable sacrificing vpon Mount Carmel. Heliseus at the Lordes commaundemēt annoynted Iehu kyng to rote out the house of Achab, and therwith to sacrifice all the Priests

4. *Kynges.* 11 of Baal together. Ioiada the holy Priest of God slew the Quéene Athalia with the sword for her wickednesse.

4. *Kinges.* 23 And kyng Iosias the deare beloued of God, executed sore Iustice vppon the bones of the false Prophetes in burnyng

them

them, to shew vpon them being dead, what they had deserued when they were aliue.

S. Austen in hys treatise vpon the xj. of John, disputing against the Donatistes, sheweth out of the scripture by the example of Nabuchodonozor, that Christen princes did iustly punish the Donatistes, which made light accompt of Christ, and hys doctrine. Among other thinges, If King Nabuchodonozor (sayth he) gaue glorie vnto God, for deliuering the three children out of the fyre, yea and so great glory, that he sent forth proclamations of it ouer all his dominion: how should not these (our Christian) Kinges be moued, which behold not three children deliuered out of a flame, but themselues deliuered from hell fyre) when they see Christ (by whome they be deliuered) to be blowne vp in Christians, and when they heare it sayd to a Christen man, say thou art no Christian. Such thinges will they do, & yet such thinges will they not suffer: for see what maner of thinges they do, & what things they suffer. They kyll soules, and are punished in bodye: They make eternall deathes, and find fault that they suffer temporall deathes. Thus much sayth he.

S. Austens opinion concerning this matter.

Dan. 3.

In the new Testament we haue most euident examples of Christes chiefe Apostles Peter and Paule: of whom the one did cast downe Ananias and Zaphira for their lying, and for their counterfeiting of religion: and the other made Elimas blind, as it had bene by putting out his eyes, because he peruerted the right wayes of the Lord. Neyther makes it any great matter, whether a man be slaine with a sword, or a cudgel, or a stone, or a potsherd, or with a word. Killing is killing, by what meane, or with what instrument so euer it be done. And God wrought by hys Apostles, who in denouncing Gods iudgement against wicked persons, killed them, or punished them in their bodies by the word. The same thing doth God by the sentence & sworde of the magistrate. For it is Gods vengeance committed to the magistrate to be executed or layed vpō offenders, & therefore

Act. 5.

Act. 13.

Rom. 12. 13.

fore it is he ý punisheth & putteth to death by ý magistrate.

Why the ſworde is geuen to the Magiſtrate.

And truely Kinges and magiſtrates haue therefore receyued the ſworde at Gods hand, yea euen in the church, that they may maintaine publike quietneſſe, and punish al ſuch as trouble the peace. But experience witneſſeth that the publike quietnes is diſturbed by fals teachers: wherupon it followeth, that they may, or rather ought to be punished by the purſe, in their body, or with loſſe of life, according to the deſert of the treſpaſſe or offence. Moreouer it is certaine, that the Magiſtrate hath receiued power to ſtrike blaſphemers, whoremungers, murtherers, rebelles, and wicked perſons with the ſworde. Now ſeeing that falſe teachers be, blaſphemers, and draw men away from the truth vnto lying, and deſtroy them both body and ſoule: why ſhould not the magiſtrate punish ſuch?

Lawes of chriſten princes concerning religiō.

There be many lawes of moſt godly Chriſten princes, publiſhed in the caſe of religion, which geue commaundement to punish idolaters, apoſtataze, heretikes, and wicked men. I will rehearſe one among many of the holy Emperor Conſtantines: for he writing vnto Taurus P. P, sayeth: It is our pleaſure that in all places, and all cities, the *temples ſhall out of hand be ſhut vp, and al libertie of offēding taken away from vnthriftes, by prohibiting them from comming there any more. Also we will that all men abſtein from ſacrifiſing. And if they chaunce to commit any ſuch thing, let them ſuffer execution by the ſworde, and ſeaze vpon their goodes as forfeyted. And if the rulers of Prouinſes neglect to punish the offences, we will that they themſelues ſhall haue the ſame punishment.

* of Idolatry.

The ſame things almoſt are cōmaunded by the proclamations of Theodoſius and Valentinian, in the Code of Theodoſius, in the ſecond title, and alſo by Valentinian, & Martian in the Code of Juſtinian, in the vi. title of the firſt booke. Euſebius in hys iii. booke of the life of Conſtantine, copyeth into hys ſtory the whole epiſtle of the Emperour Conſtantine, publiſhed againſt heretikes. The ſame Conſtantine

ſtantine whē he had borne with the Arrians a great while, howbeit without the fruite that he loked for, at the length perceiuing them to be wilfull, cōmaunded that they ſhould be baniſhed for euer, and taken for diffamed perſons, & their bookes burned, & thoſe to be puniſhed ý concealed the ſame.

By the way I acknowledge that there is a meaſure to be vſed in punyſhing, and a conſideration alſo to bee had betweene thoſe that offend of a miſchieuous, and malicious ſtubburneſſe: and thoſe that ſticke too much to their owne opinion againſt the true religion, through a ſimple miſſe-weening without purpoſe to do harme. For in thys caſe, al vniuſtice and cruelty, is to be eſchewed: like as alſo it is a thing moſt of al to be abhorred, ý thoſe which are religious indéed, & of a ſound opinion, yea and enemies of al idolatry, ſuperſtition, and hereſies, ſhould be puniſhed vnder pretēce of falſe religion. Of which matter I haue entreated in my other bookes, & ſpecially in my fift booke againſt ý Anabaptiſtes. Out of which I haue taken out theſe thinges, & put them in here.

Meaſure to be vſed in puniſhing.

But all theſe thinges are done to this purpoſe, becauſe that the Bull hath alleaged it againſt the Quéenes Maieſtie, as an article of accuſation not of the meaneſt importance: that ſhe hath layd penalties and punyſhments vpon ſuch as were diſobedient, and executeth the ſame vpon thoſe that haue perſeuered in obedience of the Romiſh ſea, as though in ſo doing ſhe outraged wrongfully and cruelly agaynſt innocentes, and ſuch as had deſerued no ſuch thing, and ſo ſinned haynouſly. The Bull procéedeth yet further in lying and ſayth, that the catholike byſhops haue ended their dayes miſerably by pyning away for ſorow in priſon. How fond a report this is, the very thing it ſelfe witneſſeth which is commonly knowne to all the people of the whole Realme. Nay rather (as I haue learned by men of very good credit) the popiſh byſhops are handled curteouſly in England, and far otherwiſe then they haue deſerued. For ſome of them ſoiorne at their libertie in the houſes eyther

Here is concluded the anſwer to the articles of accuſation.

of the Archbiſhop or of ſome of the byſhops, and nowe then ſit at their owne tables, where they fare daintely without penny coſt. Other ſome dwel as much at liberty as may be, eyther in their owne houſes, or in their frendes houſes: & a very few (that is to wite, ſuch as are vtter enemies of the Goſpell, and of all godlines, troubleſome perſons, and men that can away with no quietneſſe) are in deede put in priſon, leaſt they might ſette all thinges in a broyle: where they walke at libertie enough, and are not dead and pyned away for ſorow, but aliue and luſtie, and paſſe away their time merely. Theſe being alate the champions and haſtelers of the popiſh crueltie, did oftentimes vppon very light ſuſpitions catch vp godly men that profeſſed Chriſtes Goſpell, and tormenting them a long time like butchers, with lothſumnes of priſon, darknes, fetters, famin and racking, at the laſt put them to moſt cruell death. The biſhop of Rome (a Gods name) complayneth that theſe men are miſintreated, becauſe they be kept in priſon: and therwithall he condemneth that moſt mercifull Quéene, of cruelty. By theſe thinges that haue bene hetherto declared, it may euidently appeare to all men, that the Quéene hath not offended at all in ſo doing, but hath in all theſe thinges executed hir office to hir ſingular prayſe. Therfore in ỳ Bull he concludeth hys accuſation with theſe wordes: That all the ſayd thinges are ſo notorious as there can be no excuſe, defence, or vnſaying in the matter: he bewrayeth hys ſhameleſſe ſaucineſſe ioyned with as ſhamefull folilhnes. For the Quéene vnſayeth nothing, ſhe excuſeth nothing, ſhe ſeeketh no ſtarting hole at all, ſhe denyeth not that ſhe hath done as ſhe hath, but freely confeſſeth it, and ſhe is neyther aſhamed, nor affrayd: for ſhe knoweth, ſayth, and auoucheth, that the thinges which ſhe hath done, ſhe hath done lawfully, iuſtly, and according to hir office: the which of all defences is moſt effectuall, and with the ſtrong blaſt of it, bloweth away this moſt vaine Bull. And as for the things which ſhe hath not done, or which ſhe hath done otherwiſe

than

than the Bull quarelleth: they defend themselues by theyr owne soundnes without a maintayner.

And thus haue I hetherto in all this discourse of mine, cut a sunder the sinewes of the forsayd definitiue sentence of the Bul that was published by pope Pius the fift ageinst the most gracious Quéene of England: for first we shewed that the popes fulnesse of power aforesayd, by vertue wherof he hath vttered his sentence, is but forged and counterfet and therfore that the sentence also being pronounced by authoritie that is forged, & no authoritie at all, is most vaine. Secondly, aunswering somewhat largely to euery article of the accusation layd in by the Bull, against the Quéene: for which he pronounceth sentence agaynst hir, and wiping away the coulerablenesse of the slaunders. I haue shewed that all and euerysone of those articles are most false, & that the Quéene hath not offended at all in any of the thinges, whereof she is accused: but rather hath in all of them discharged hir dutie to hir singular prayse. Upon al the which premises concluding also the whole latter part of this our discourse, I say and auouch it to appeare more clearely than the sone light, that the sayde diffinitiue sentence, which Pius the fifth, hath geuen against the Quéene of England, is most partial and vniust. For iust iudges pronounce their sentences according to law and equitie. But no law, no equitie willeth to condemne a partie that is vnconuicted, yea and vtterly giltles in the offence that he is charged with. For by Gods owne iudgement, he is an vniust, a partiall, and a wicked Iudge, whosoeuer he is that condemneth a person which is vnconuicted, yea and cleare to, and discharged or acquiteth a person that is conuicted and found giltie in deed. Truely by law Iudges heare the enditementes of the accusers, and likewise on the other side the aunswers of them that be accused: and yet he that is accused, runneth not in any danger by law, so long as the articles of inditement be not lawfully prowed: but rather if he cleare himselfe of the articles of the enditement by lawfull and euident aun-

The generall conclusion.

ſwer, he is diſcharged of all domages, and acquit of al fault. Now forasmuch as it is certainly apparant by the thinges aforediſcourſed, that all the accuſations wherwith the pope hath hetherto charged the Quéene of England, and which he hath alleaged by hys Bull, are diſproued by iuſt, open, & euident reaſons or aunſwers, and therefore that her royall Maieſtie is not conuicted of any of the faultes that be layd againſt hir: It is alſo certaine and ſure therewithall, that the popes definitiue ſentence, againſt that giltles Quéene, vnable to be conuicted of any of ỹ crimes layd to hir charge is both moſt partiall and moſt vniuſt: and that the Pope, which taketh vppon him as a Iudge in thys cace, is a moſt wicked and abhominable iudge. And yet I wil not ſay that euen he the pope, hath contrary to all right & reaſon made himſelf both accuſer & iudge in thys caſe, and hath babled out what ſo euer came at hys tounges ende, and what ſo euer he liſted, but proueth not, ne confirmeth not any whit of hys caſe.

¶ That the Queene of England is not an hereticke, and therefore not ſtricken with the popes curſe, nor cut of from the vnitie of Chriſtes bodie.

ALthough the Bull be now ſufficiently confuted, and the Quéenes innocencie defended and declared, and the popes outragious tyranny, cruell wrong, and exceſſiue vnindifferencie layd forth, ſo as his moſt vniuſt definitiue ſentence may eaſely and by very good right, be ouerpaſſed, deſpiſed, yea and laughed at: yet ſhall it not gréeue me, euen for an ouerplus, to peruſe it againe in ſifting it by péecemeale. The ſame hath chiefly fower points. Firſt the pope declareth and denounceth the Quéene of England to be an hereticke, and a bolſterer of heretikes, & therfore that ſhe is ſtricken with his curſe, and cut of from the vnitie of Chriſtes body.

But

But it hath bene shewed in many wordes already, that the Queene is a catholike and Christian princesse, and not guilty of any heresie or crime. Wherupon it followeth, that the pope by his condemning of so guiltles and rightbeleuing a Prince, bewrayeth and vttereth himself what he is, namely euen one of those of whome Peter hath sayd, They despise higher powers: presumptuous are they and stubbern, and feare not to speak euill of them that be in authority &c. 2. Petr. 2.

A fewe yeares past, the reuerend Bishops of England dyd setforth a godly and learned Apologie: in the third chapter whereof chiefly they shew howe the Realme of Englande hath no aliance at all with heretickes, or heresies. In the same they plainly and stedfastly professe their fayth, and openly declare themselues to be of a sound and christian religion, eloquently and truely washing away all the accusations and slaunders of the papistes. It is more manifest, then that it needeth to be reported with many wordes, what ỹ Doctors, diuines, & ministers of the Church of Christes time haue thought to be heresie, and whome they haue deemed to be heretickes. As for the law of Lucius the third, concerning the suppressing of heresie (which is registred by Gregory the ninth, in the third booke of decretalles, & the seuenth title concerning heretickes) wherby the popes deuise, and shape all their iudgementes and condemnations. Wise men and godly men haue alwayes deemed it tyrannicall, contrary to the iudgements of holy and religious antiquitie: and therfore we thincke it not worth the naming, and we esteeme all the decrees that be formed and pronounced according to the same, to be tyrannicall. Yet notwithstanding I can not stay my selfe, but I must néedes at this present rehearse the opinion of the auncient writer Tertullian concerning this matter. In his booke of the beyling of Virgins, Heresies (sayth he) are ouercome, not so much by newnesse, as by truth. What so euer sauoureth otherwyse than of truth, the same is heresie, yea though it be euē auncient custome. And againe in Prescriptions of hereWho is an hereticke.

tikes. Yereſies (ſayth the ſame author) are termed of the Greeke word, as in reſpect of the choyce which a man vſeth eyther in the mayntayning, or in the receyuing of them. And therefore he ſayth that an heretike is condemned in himſelfe, becauſe he hath chozen the thing wherein he is condemned. But it is not lawfull for vs to do any thing vpon oure owne head: nor to chooſe the thing that an other man hath brought in of hys owne head. We haue the Lordes Apoſtles for our warrant, who choſe not any thing of theyr owne head to bring in, but faythfully deliuered ouer to all nations the diſcipline that they had receyued of Chriſt. And therfore if euen an Angell from heauen ſhould preach any otherwiſe vnto vs, we would hold him acurſed. Thus far Tertullian. Wherfore ſeeing that the Queene hath chozen nothing of hir owne head, to deliuer to hir ſubiectes, but onely hath betaken to them, prophetical and Apoſtolicall truth of the ſcriptures to be followed: hir maieſtie is vtterly diſcharged of the crime of hereſy. And ſeeing that the romiſh opinions, and the popiſh rites and ceremonies differing from our opinions and ceremonies, are nothing els but opinions inuented by mens owne braynes, & ſelfchozen ceremonies. Let the Romaniſtes conſider, to whether of vs, the crime of hereſy may iuſtlyeſt be imputed, and to whome it ſticketh faſteſt. Beſides this, the Imperiall lawes commaunde all that be vnder the Empyre, to follow that religion which S. Peter deliuered to the Romanes. And it addeth: We pronounce, that ſuch as folow this law, embrace the name of catholike Chriſtians: and that the reſt are to be taken for heretiks, iudging them to be mad, and out of their wits. But the Queene wil haue nothing to flouriſh in hir realme, but the Apoſtolike doctrine: ergo ſhe is a catholike, and not an heretike: neither fauoureth ſhe heretikes, nor can abide to haue hereſies taught in hir realme, nor cheriſheth ſuch as be ſtayned wt the ſpotte of hereſy: but rather euen for the ſame cauſe ſhe hath baniſhed the romiſh traditions and popiſh ceremonies

out

out of her whole Realme, leaſt ſhe might be ſayd to beare with any thing againſt the Apoſtolike doctrine and Chriſtian Ceremonies.

And therfore the thunderclap of that Tarpeian or Romane Jupiters curſe, wherewith he will haue the Quéene to ſéeme to be ſtriken through, is but a blockiſh thũderbolt, and no more to be feared, then the thunderclappes, ſmokes, and miſtes of Cacus were to be feared of Hercules, as hath bene ſayd already afore. The blind mã to whom Chriſt had giuen eye ſight was in old tyme caſt out of the Synagoge of the Phariſies. But that excommunication was ſo farre from hurting him, that from thence forth he was receiued into Chriſtes houſhold by the Lord Chriſt himſelfe, who in his Goſpell prophecying of the thinges that are now accompliſhed by the Pope, ſayd: They ſhall thruſt you out of their Synagoges. Yea and the tyme commeth that who ſoeuer killeth you, he ſhall thinke he doth God ſeruice. And theſe thinges ſhall they do vnto you, becauſe they haue not knowẽ the father nor yet me. But I haue told theſe things vnto you, to the intent that whẽ that time is come, ye may remember what I haue ſayd vnto you.

The curſe of the Tarpeian Jupiter is not to be feared.

Iohn. 16.

Wherfore it hurteth not the Queenes Maieſtie a whit, that ſhe is ſayd to be cut of, truly not from the vnitie of Chriſtes body, but from the felowſhyp of the Popiſh corporation. For were ſhe not cut of from this, verely ſhe could not be reckened among the true and liuely members of Chriſtes body: neither could ſhe haue God to be her father, if ſhe could finde in her hart to be an obedient daughter to the Syr that ſitteth vppon mount Tarpey, deuouring his owne ſonnes and daughters like Saturne. For the Lord willeth hys children to get them out of Babylon if they minde to eſcape the plagues of God, and to atteine true ſaluation. And we be not kept in the vnitie of Chriſtes body, (which is the Church of the liuing God) by obeying and reuerencing the Romane Church and the Biſhop therof: but by true faith in Chriſt according to the Goſpell of God. He that wanteth this, or he that impugneth this, hath no com-

The Queene is not cut of from the vnitie of Chriſtes body.

munion at all, neither with Christ nor with the Church, how much soeuer he prate of the vnitie of Christes body.

That the Pope of Rome doth falsly and tyrannously giue sentence that the Queene of England is depriued of her kingdome and of all right of her crowne.

AFterward the Pope in his sayd definitiue sentence determineth peremptorily that the Queene of England is depriued of her crowne and of all right of her crowne, and of all other authoritie, dominion, dignitie, and priuilege whatsoeuer. But who hath made the Pope a souerein Monarche ouer the whole world, to reigne alone, and to haue all kingdomes vnder him, and to hold all kynges and princes vnder his allegeance as his vassals or tenauntes at wil, so as he might set them vp or thrust them out of their kyngdomes at his pleasure? Heretofore when I discoursed vpon Ieremies wordes I haue set thee ouer kynges and kyngdomes &c. I haue shewed openly and sufficiently inough, (so as there needeth no more at this tyme) that the Pope is not set ouer kynges and kyngdomes by God, but rather vsurpeth superioritie and power ouer kynges and nations, contrarie both to the open example and commaundement of the Lord. Therfore as now I wil adde no more but this, that the Pope doth falsly or rather through mere tyranny without any right or regard of shame chalenge to him selfe this power, which the Lord neuer deliuered to any man.

Dan. 2. For the wise Prophet Daniel sayth: Wisedome and power belong vnto the Lord. He it is that altereth the tymes, and chaunges of tymes. He it is that putteth downe kinges

Iob. 12. and setteth vp kinges. The same thyng also haue Iob, and Dauid in his Psalmes affirmed afore him. Yea and the holy histories setting forth the same thyng most plenteously,

1. Samuel. 9. 10. 13. 15. declare that God ordeined Saule kyng of the Israelites by the Prophet Samuel, and by the message of the same Pro-

phet

phet deposed him agayne for his disobedience and rebellion, aduauncing Dauid to his rome, a man accordyng to Gods owne hart. Agayne, vnder Salomon Dauides sonne, the kyngdome was rent a sunder, and God by the message of his Prophet Ahia gaue ten partes of the kyngdome to Ieroboam: and those ten partes of the kyngdome were not taken away from Salomon and his posteritie for any other cause, then for that Salomon him selfe had withdrawen his hart from God, and allowed his outlandish wiues wherewith to set vp and exercise their Idolatrie. But the same Ieroboam is deposed agayne, and none other cause of hys deposing (by the report of the same Ahia the Prophet) then for that he hearkened not to the word of the Lord, but according to mans policie vpon a good intent of his owne, made him straunge Gods, and set vp the same for the children of Israel to worship, and cleaued not vncorruptly to the word of the Lord. Other kinges of Israel also were deposed from from their kingdome by God, as Baasa, Ela, Achab, & such other like, and for none other cause, then that they had leuer to folow the Idolatrie of Ieroboam, then the word of the Lord. Furthermore, when Iehu had destroyed Iezabell king Achabs wife and all his posteritie, and ther ewithall made cleane riddance of all the Priestes of Baal, yea & beaten downe the Temple of Baal and made a draught of it: the Lord said vnto him, for asmuch as thou hast earnestly executed the thing that is right in mine eyes, and done vnto the house of Achab according to all that was in my hart: thy sonnes shall sit vppon the seate of Israell to the fourth generatiõ. I could rehearse many other thinges of this sort, no lesse notable then these, but that I seeke to be brief as far as the matter giueth leaue.

1. *Sam.* 16.

1. *Kynges.* 11

1. *Kynges.* 14

1. *Kynges.* 15 16.

2. *Kinges.* 9. 10.

And I haue rehearsed these thinges to the end that all men may manifestly perceiue, how it is God himselfe and not the pope, that createth kinges and displaceth them, yea and which remoueth, shaketh, ouerthroweth, repaireth, and stablisheth all kingdomes vniuersally and seuerally. Now although he haue disposed it by his messengers the Pro-

God vsed the seruice of hys Prophetes in puttyng kynges downe.

phetes, as by Samuell, Ahias, Eliscus, and others: yet is not the Pope called to these matters, as those men were, neither hath he receiued any commission from God in this case, so much as by one little word: but rather is commaũded to attempt no such thing. Besides this, God deposed kinges as it were extraordinarily by the Prophetes & not by the high Priestes (which were ordeined by God to be in Israell with the kinges) least the kingdome and the Priesthode might be set at oddes betwene them selues. Therfore although ỹ Pope were the souerein Bishop, yet should not the disposing and ordering of kinges belong to his charge. Moreouer if a man consider wherefore God deposed those kinges by the meane of his Prophetes: the Quéene of England hath wherwith to comfort and confirme her, and the Pope hath that which graffeth him into the nomber of false prophetes, discorageth him, and vtterly ouerthroweth him. For Ahias said out of the mouth of the Lord vnto Ieroboam: if thou wilt hearken to my commaundementes and walke in my wayes, as my seruaunt Dauid did, I will be with thée and I will build thée a sure house, and so forth as followeth, in the third booke of kinges and the xj. chapter. And I haue already rehearsed out of Gods word what reward Iehu reaped at Gods hand for taking away of Idols, Idolatrie, and Idolaters. Seyng then that the Quéne of England hath made reformation in her Realme according to Gods word, and taken away the Idols and Idolatrie of Baal, yea and Baals chappels and temples, and his chapleynes also together with all Popish abhominations: she hath not lost her kingdome, but rather knit it more strongly vnto her, and is sure of Gods protection and fauour, and by Gods grace shall alwayes be sure of it, if she continew in the faith. Therfore there is no cause why her most gracious Maiestie should be troubled any whit at the Popes most peruerse sentence of deposition. For God in his word hath giuen a contrarie sentence to the Popes, so as the pope is most manifestly reputed among the false Prophetes. Also in the times of Ioachim, Iechonias, & Zedechias kinges

of

of Iuda, there were false Prophetes and fauorers of Idolatry, which warranted good lucke to these Idolatrous kings, and cursed the king of Babylon (whom God had stalled in the kingdome, and whom he would haue to reigne, and who afterward in the time of Daniell was turned from Idols to the true God,) and drew away the miserable people from his obedience. But they were greuously rebuked and disproued by Gods holy and true Prophetes Jeremie and Ezechiell, who prophesied that all maner of miseries should be powred out vppon the Idolaters: according as the falling out of thinges proued in the end by Gods large powring out of a sea of miseries vppon them. The same God also a threescore and ten yeares after, ouerthrew the kingdome of Babylon, chiefly for Idolatries sake, as it is read in the fifth chapter of Daniell: and conueyed the Empire to Cyrus king of Persia, who proclaymed the true God of Israell, and let Gods people go free out of captiuitie, and commaunded Gods temple and holie Ceremonies to be set vp agayne. Therefore after so great light of Gods word, and the godly consent of the holie histories, there is no cause why any Princes or sacred Magistrates should be afrayd of the Balaamish popes cursinges, deprivations, and manaces, brandished and denounced for putting away Idolles and for treading vnder foote that new Baalishnesse the Poperie. For God likes well of all such as reuerence Gods word, reforming them selues purely according to Gods word, and framing all thinges in Religion by the same. But it is most manifest that Gods word condemneth and reiecteth all Idolatrie, and all seruing of God that is counterfet and deuised by mans good intent, inuented and receiued at the good pleasure and appointement of men, without Gods worde or agaynst it.

¶ That the Byſhop of Rome can not diſcharge them of their othe which are ſworne to the Queene For the trothe that is once plighted muſt be kept both to good and bad.

MOreouer, looke how many ſoeuer within the noble Realme of Englād haue in any wiſe ſworne to the Quēnes maieſtie, the Biſhop of Rome vtterly diſchargeth them from ſuch othe, and from all dewtie of ſubiection, fealtie, & obedience. But we aſke him againe, from whence he hath that power, and what God or rather what feend hath giuen him commiſſion to releaſe thoſe of their othe once made, & of all dewtie, and of all their rightfull obedience, whom the true God himſelfe in his owne true word openly and ſtreitly bindeth to keepe their promiſe: he is not able to alledge ſo much as one litle word out of Gods booke, for this power of his which he leawdly furniſheth, worthely therefore is this trayterous ambition and raſhneſſe of his ſpitted at: and the faithfull know that they muſt obey their gracious Quēne by the commaundement of God.

Promiſes muſt be broken in euill caſes.

For whereas the Biſhops ſothers alledge certein things in maintenaunce of their trecherie, out of Gratian 22. *Queſt.* 4. and chiefly this ſaying of Iſidore: In euill promiſes go backe from thy word: and ſuch other thinges, which the Lombard gathereth together about the end of the third booke of his ſentences: & that Iehu the king of Iſraell called all the Prieſtes of Ball to make ſacrifice, and whē they were at their buſineſſe brake promiſe with them and ſlew them euery mothers ſonne: and alſo that the Cōcell of Conſtance were of opinion that there was no promiſe to be kept with heretikes: They make nothing at all for the beawtifying of their moſt rightleſſe caſe. For by ſound iudgement we willingly admit the examples of Dauid and Herode, and the ſentences of Ambroſe, Iſidore, and Bede, which are alledged by the Maiſter of the Sentences.

But

But we say further, that the othe which the nobilitie and commons haue made to the Quéene of England, is not to be accounted among euill promises, and vnaduised vowes or othes: but among such promises and othes as are promised and confirmed with swearing, by the commaundement and allowance of God. Wherefore I say, that those othes must in any wise be performed, and in no wise reuersed. And who soeuer teacheth that they are to be reuersed, he prouoketh Gods wrath agaynst himselfe, and putteth them that obey him, in daunger of Gods greuous iudgement.

Certelie as for Iehus déede in sleaing the Priestes of Baal, God disallowed it not, for he said openly that he had done the thing that was rightous in Gods sight, & the thing that was in Gods hart. But this was a singular or peculiar déede, like as certein of Sampsons doinges were, and of certeine other noble men, which are not setforth in the Scriptures for euery man to folow, being not rightly called therunto by God. For we know we must liue according to lawes, and not according to custome nor after the example of particular déedes. But the law commaundeth that we should not lye, or deceiue any man by couin or craft, and much lesse then may wee defile our selues with periurie. The thinges are knowen well inough which Austen hath discoursed to Cósentius against lying. We may adde hereunto, that king Iehu bound not himselfe by any solemne othe to the Priestes of Baal: but onely allured them by putting them in hope that he would offer a right great and sumptous sacrifice: & that the Priestes being blinded with their owne naughtinesse and their ouereager desire of Idolatrie, came flocking by heapes, & therfore suffered iust punishment in Gods behalfe, for their owne sturdy wickednesse and their vnappeasable hatred towardes the true Religion and true Ministers of God. Neither is this to be ouerpassed here, that Iehu commaunded diligent search to be made in the tẽple least there might be any of the Lordes Prophetes among the wicked Priestes of Baal: meaning

Iehu the kyng of Israell sleaing of Baals Priestes.

therby, that the true ſeruauntes and worſhippers of God, muſt not be puniſhed or put to death with the offenders & Idolaters that be hated of God. Which thing doth ſtrongly aſſault and battre the purpoſe and indeuer of the Romane Biſhop, whoſe greedy gaping is for nothing els but the deſtruction of the true ſeruauntes and worſhippers of God. His deſire is to aduaunce and mainteine Idolaters, and to oppreſſe and deſtroy the true ſeruauntes and worſhippers of God. And to bring this to paſſe, he is not aſhamed at all to pretend, and diſſemble, to lye, to deceiue, and to deale craftely, to lay wayt, to forſweare, yea and in the end to murther cruelly.

whether promiſe be not to be kept with heretikes.

But admit we ſhould graunt, that promiſe is not to be kept with heretikes and infidels that be enemies of our faith: yet ought it to be firſt proued, that the Quéene of England is an heretike and ſuch a one as promiſe is not to be kept vnto. But that the Quéene of England is of a right opinion, Catholike, and no heretike, I haue already abundantly, euidently and clearely inough declared. Therfore promiſe ought to be kept with her: and they that be ſworne vnto her, can not be releaſed of their oth by any law of God or man. As for the Councell of Conſtance, it hath in many other thinges (and ſpecially in the Decrée of the xiij. Seſſion,) ſet forth Decrées openly againſt Chriſt the Lord and againſt his moſt holy Goſpell. And therfore it is of no authoritie among godly and well minded men. For not euen S. Auſten him ſelf would haue any Councels (of what ſort ſo euer they be or haue ben) to be had in any eſtimation, if they diſagrée with reaſon, right, and Scripture.

The Councell of Conſtance.

Hereby thou mayſt learne what it is to breake promiſe euen with infidelles.

And truly about a xxvj. yeares after the holding of the Coũcell of Conſtance, thoſe holy fathers, according to their owne rule, That promiſe ought not to be kept with heretikes and infidels, executed that power of theirs in diſcharging Ladiſlaus king of Hungarie and Poleland from the othe which he had lawfully made to Amurathes the Emperour of Turky. For Iulianus Cæſarinus the Legate of Eugenie the iiij. the Biſhop of Rome made a very

long

long oration in the presence of King Ladislay, and the Nobilitie of his realme: the onely drift whereof was, to make the King and his noble men beleue, that the league which they had made with the king of the Turkes being an Infidell, was to be broken, and the promise made vnto him to be reuerted, but in any wise to keep league with the bishop, who representeth the person of God vppon earth. Which thing if ye do not (sayth he) I feare me lest euen as Iudas betrayed Christ, so you will seeme to betray Christes vicar: and so lest you finde God your vtter enemy hereafter, whom ye haue alwayes hetherto found helpfull and fauourable in your affayres.

But harken (I pray you) how helpfull and fauourable the king and nobilitie found God toward them, according as the fals prophet Cesarinus bare them in hand, after they had concluded to breake promise with the Turke, and to make horrible warre vpon him; when he looked for no such thing. Truely at the battell of Varay which was the greatest of all others, when it was likely that all should haue gone to wracke on both sides, Amurathes plucking out of his bosome the booke of the league that was concluded, and solemnly sworne, opened it, and loking earnestly vp into heauen, sayd: These euen these, O Iesu Christ, are the conenauntes which thy Christians haue made with me: they haue sworne solemnly by thy Godhead, and broken their promise made in thy name, and like fals forsworne persons haue denied their God. Now Christ if thou be God (as they say, and we be borne in hand) I pray thee reuenge here thy wronges and mine, and shew the punishment of promise-breaking to such as know not yet thy holy name. He had scarce sayd these wordes, but the battell which had bene vncertaine and doubtfull a long while, began to encline (like as we read also how it came to pas after the same sort long afore that in ye time of Clodoway the first king of France, by reason of his calling vpon Christ, in a battell against the Almanes) & fortune turned agaynst the Christians, so

The 10. of November. 1444.

as being wearyed and tyred with fighting all the day long, they turned theyr backes, and were miſerably ſlayne. In that battell the king himſelfe was ſlaine, who otherwyſe was a very good prince, and worthy of commendation, and with him were ſlayne the chiefe of hys nobilitie, and ſtouteſt men of warr: alſo there was ſlayne the ſoothſayer of Columme, Cæſarinus. Scarce the third part of the kinges army returned. Platina in the life of Eugenye the fourthe, numbreth aboue thirtie thouſande Chriſtians that were ſlaine, and layeth all the blame of this miſfortune vppon Eugenie the pope. He that deſireth to know the whole ſtory, (which is vndoubtedly both notable and terrible) ſhall find it ſet out at large in Antonie Bonfine, in the firſt booke of hys third Decade of the matters of Vngarie. Alſo the ſame author geuth warning aduiſedly, that God did iuſtly reuenge the breach of promiſe vpon the Chriſtians. By all which thinges it appeareth manifeſtly, how well God lyketh the decree of the counſell of Conſtance, That promiſe is not to be kept with heretikes & infidelles.

The promiſe that is made lawfully. muſt be kept alwaies & to all perſons. *Exod.* 20. *Leuit.* 22. *Epheſ.* 4.

Doubtleſſe the catholike truth teacheth men erprſly, to keep theyr lawfull promiſe, aſſurance, or oth at al times, aſwell to the bad as to the good, that is to wit, both to beleuers, and vnbeleuers or infidelles. For our Lord in his lawe commaundeth all and euery perſon, that they lye not, ne commit periury by breaking theyr promiſe. But indeed he lyeth, which vttereth an vntruth with a purpoſe to deceiue: for commonly men ſay that to lye, is nothing els, but to ſpeake againſt a mans owne knowledge, for lyers ſpeake one thing & thinke an other. And Gelaſius in the decrees, *Lib.* 22. *Queſt.* 4. which beginneth with, S. Paule: &c, That man lyeth in committing periurie, which knoweth the thing to be vntrue which he ſweareth: for (as Saint Auſten ſayth) a lye is an vntrue vtterance of the voyce w a purpoſe to beguyle. As for example, When the pope promiſeth ſafety of lymme and life to ſuch as he eſteemeth to be heretikes, (but in deed are right beleuers and catholikes)

and

and yet purposeth in his minde to deceiue them by opening them the gap of that hope, and so to bring them in perill of lyfe, lymme, and all worldly substance, that is to say, to destroy them cruelly, which was the thing that he purposed, when he guilefully promised them safety, and therefore promised it, to the entent he might destroy them. Thys is a shamefull lye, and a cursed and abhominable periurye. Wherof the Prophet hath spoken saying: Lord thou hatest all them that commit iniquity, and wilt destroy them that speake lyes. The Lord abhorreth a bloudthirsty and deceitfull or falsehearted man. *Psalme. 5.*

Therfore when Josue, and the Elders of Israell had made a league of peace with the Gabaonites, who came wt a false tale, and (as ye would say) beguiled the people of God, yet they neuertheles kept promise with them vnimpeached, euen after they had found out their deceit. Wherupon Ambrose in hys booke of duties, and Austen vnto Boniface, geue vs to vnderstand, and that full rightly, that the promise that is once made, must be performed, yea euen vnto our enemies, and to euill men, and infidelles. Besides this, certayne hundred yeares after, the people of Israell were punished with a sore dearth, for Saules breaking of the leage that was made with ỹ Gabaonites, and amendes could not be made for the fault, vntill seuen men of Saulss posterity were hanged to death vnder the raign of Dauid, according as it is read written in the second booke of Samuell, the xxi. chapter. And like as our Lorde sayth in the Gospell, that the Niniuites, and the Queene of Saba shall iudge the Iewes at the day of iudgemet: Euen so there is no doubt, but that Marcus Attilius Regulus, & the whole Senate of Rome, which were heathen men, shal condemne these most blessed fathers, forasmuch as they estéeme it a thing of nothing to breake the promise that is made, yea, & confirmed eué with an oth: but the Romanes kept promise that a man would wonder at it, yea euen to their enemies. The histories beare witnes of these things in many places

Jeremie teacheth that promise is to be kept euen with infidelles.

The Prophet Jeremy exhorteth Gods people with many wordes, and very earnestly to kepe promise with Nabuchodonozor, though he were a heathen prince, and an infidell, and to obay him, and to pray to God for hys welfare.

Ezech. 17. Ezechiel also speaking of the vnfaythfulnes of Zedechias towardes Nabuchodonozor, sayth: He hath set light by hys oth, and broken hys couenaunt, euen when he had geuen hys hand vpon it. All these thinges hath he done, and therefore he shall not escape. As truely as I liue (sayth God) I will bring myne othe which he hath despysed, and my couenaunt which he hath broken, vpon hys owne head. These sayinges are more apt and fit for our present case, than that they read to be expounded & applyed with many wordes.

The doctrine of the Apostles concerning this matter.

None other thing taught Christes Apostles in the new Testament: for Peter teacheth men expressly to performe faythfulnes, euen to wicked maisters and rulers. Let seruauntes (sayth he) obay theyr maisters, not onely if they be good and gentle, but also if they be crabbed. &c. A little afore hauing spoken also of the magistrate, he commaundeth the faythful to obay them: for so is Gods will, that we may stop the mouthes of foolish men by doing well. And we knowe, that in the Apostles dayes, the Lordes and maysters were heathen men or infidelles. Likewise S. Paule instructing seruantes sayth: As many seruantes as be vnder the yoke, let them esteeme theyr maisters worthy of all honor, lest the name of God, and hys doctrine be ill spoken of. Which thing the Apostle speaketh of heathen and vnbeleuing maisters: for against these he moueth the beleuers saying forthwith: And they that haue beleeuing maisters let them not despyse them, because they be brethren, but let them bee the more seruiceable to them because they be beleeuers. After the same maner speaketh he in Rom. 13. and Tit. 3. and in other places, of performance, of faythfulnes, and obedience to the heathen magistrate. And we also inferring vpon these thinges after the same maner say: If the faithfull be bound to wayward and vnbeleuing maisters, how much

1. *Tim.* 6.

more

more are the Englishmen bound by Gods commaundemēt to keep they⁊ promises and othes made to their Quēne, being a faithfull, holy, and gracious Prince?

And men agrē also with God in thys behalfe: For of many things, I will alleage but this one. About ỳ yeare of our Lord 630. or as other reckon 681. vnder Sisenand king of Spaine, at the citie of Toledo in Spayne, there was hild a competent Synode, wherin this case of perfo⁊ming othes swo⁊ne vnto Princes is diligently entreated of. The sayd Synod is commonly called the fourth counsell of Toledo. Among other thinges they make a decrē in these wo⁊des: Can. 74. The repo⁊t goeth that many nations are so falseharted, that they neglect to perfourme the promise, which they haue made by othe vnto they⁊ owne princes, and pretend to sweare with their mouthes, when they wickedlye purpose to fo⁊sweare themselues in they⁊ hartes. For they sweare to they⁊ kinges, and impeach the faithfulnes which they haue promised, and they are not affrayd of that booke of Gods iudgement whereby curssednes is brought vppon such as swear by the name of God lyingly. What hope thē shall such people haue against they⁊ enemies, when they be in danger? What credit is to be geuen them any more in making peace wᵭ other contries? what leage will they not break? what assurance swo⁊n to the enemies shal stand stable, whē they kep not their promises swo⁊ne to their owne kinges? for who is so mad as to cut of his owne head wᵭ his own hands? But they (as it is wel known) forgetting their own saluation, murther thēselues with they⁊ own hand by turning their owne force against they⁊ kinges & thēselues. And wheras the Lord sayth: Touch not mine annoynted. And wheras Dauid sayth, who can lay his hand vppon the Lo⁊des annoynted and be giltlesse: they are not affrayd to fall into periury, no⁊ yet to destroy they⁊ owne kinges. For promise is made to the enemies, and not broken. Now if faythfulnes take place in war, how much more is it to be obserued in all other thinges? For it is bye treason to God,

The fourth counsell of Toletwilleth men to keep promise made vnto princes.

The pope then teacheth high treason against God, when he dischargeth mē of their othe made to the Queene.

if people impeach their faythfulnesse promised to their kinges. For the offence is committed not onely agaynst them, but also agaynst God, in whose name the promise is plighted. Herupon it commeth to passe, that the wrath of God hath so altered many kingdomes vpon earth, that one of them is lorded from another, for the wickednes of their promisebreaking and euil behauior. Wherfore it behoueth vs to take warning at such chaunces of nations, that we be not likewise stricken with swift plague, and punished with cruell punishment: for if God spared not the Angels that transgressed against him, but thrust them out of their heauenly habitation for their disobedience: wheruppon also he sayth by Esay: My sword hath bene bathed in heauen: how much more must we feare the losse of our saluation, lest we perish for our vnfaythfulnes through the vengeance of the same sword of God? But if we will eschew Gods displeasure, and be desirous that he should turne his rigour into mercy. Let vs keepe the reuerence of religion, and feare towardes God, and performe the faithfulnes and allegiance, that we promise to our Princes. Let there not be in vs, as there is in some nations, wicked wilynes of vnfaithful dealing, nor truthles trechery of deceitfull meaning, nor villany of falsesorswearing, nor trayterous practising of conspiracie. Let no man among vs vsurp the kingdome through presumptuousnes, let no man set his contrymen together by the eares, let no man imagine the destruction of kings: but when a prince is departed in peace: Let the noblemen and clergy of the whole realme dispose the succession of the kingdome by common aduice, that while we retayne the vnitie of concord, no man may practise the disquietnesse of his contrye realme by violence and ambition.

Marke these thinges.

Esay. 34.

A very godly saying.

This is a lewd curse, plaine contrary to the popish curse.

But if this warning correct not our mindes, ne bringeth our hart to the regard of the common welfare: Yeare our determination. Whosoeuer of vs or of all the people of Spaine, shall by any conspiracie or practise, breake his oth which he hath made for the welfare of his countrye,

and

and the nation of the Gothes, or for the preseruation of the kinges estate, or shall lay handes vpon the kinges person to murther him, or depose him from his royall authoritie, or by tyrannicall presumption vsurpe the crowne: Cursed be he in the presence of God the Father, & of his Aungels, and let him becomme a forreiner from the Catholike churche, which he hath defiled with hys periurie, and a stranger to all companies of Christians, with all the partakers of hys wickednes. For it is meete that they which be wrapped in one offence, should also be subiect to one punishment. And this their definitiue sentence they double twise or thrice, still beating and harping vpon it. Which thinges I haue hetherto rehearced, and many other of the same sort coulde I alleage, but that I know that these are enough to such as vse reason.

Let the pope then goe as he is worthy, with that absolution of hys, not Apostolicall, but apostaticall and diabolicall, whereby he dischargeth the Nobilitie and Commons of England of all fealtie and obedience, shamelesly and openly teaching them to practise wicked rebellion, treason, and cursed periurie, against theyr Quéene, sette ouer them by God, which vices God (according to hys righteousnes) hath alwayes hated, and vtterly abhorred. Yea and he him selfe also is stricken with the curse euen now rehearced, & iustly pronounced against forswearers, by ỳ fathers in the fourth Counsell of Tolet, because he is not onely forsworne himselfe, but also teacheth forswearing. Nay rather he sheweth by this as a most certaine marcke, how he is the man of sinne of whome the Apostle speaketh. For like as he himselfe swarmeth and ouerfloweth with sinnes and wickednes, euen so doth he entice and enforce all men into sinne and wickednes, by his publications or decrees. Therefore loke to thy selfe O Englande, and beware of this man of sinne, whome God comming downe from heauen to iudge the quicke and the dead, shall shortly wype away, and (according as Iohn hath truely foretold) throw him headlong

The conclusion of the place concerning the discharge of the othe.

2. Thes. 2.

Apoc. 19.

into a lake of fyre burning with brimſtone, together wyth all thoſe that haue more willingly obayed him, that is to ſay, to Antichriſt, than to Chriſt.

¶ That the Nobilitie and Commons of England muſt not obey the popes commaundement, nor feare his curſe. And here is ſhewed what thing ſubiectes owe to theyr Princes, by Gods appoyntment, and how greuouſly God hath alwayes puniſhed rebelles and ſedicious perſons.

The bloudy ſentence of the pope.

LAtely the Biſhop of Rome in his definitiue ſentence, commaundeth all the Nobilitie and People of England that be ſubiectes to the Queene, that vpō paine of his curſe, they obey not hir Maieſties lawes and commaundementes hereafter. What ſhall they do then? Marie, forſake theyr allegiance, & caſt of the yoke of obedience, and with hurliburly ryſe vp againſt the Queene, whome God hath geuen them to be theyr ſoueraigne Ladie, and thruſt hir from hir crowne, and through vnſpeakable treaſon murther hir, and then ſet all the Realme on a broyle, beat downe all the faythfull, and rid them out of the way, fill all places with ſlaughter, and confound heauen & earth together. Theſe are the counſels and commaundementes of this blinded ſyre, borowed of that father of his, of whome the Lord ſpeaketh in hys Goſpell, ſaying: You are of your father the deuill, and you will folow the deſires of your father. He was a murtherer from the beginning, and continued not in the truth, becauſe there is no truth in him. They therefore that loue godlineſſe, and their owne ſaluation, and the honor, peace, and welfare of their owne countrie (as euery good and godly man muſt of duetie do) let them flye as far as may be from thys diueliſh, cruell, and bloudy decrées of the pope. Neyther is there any cauſe why they ſhould feare to incur the diſpleaſure of almightie God,

Iohn. 8.

for

for disobeying the Popes Decrées. For the Pope hath published those Decrées agaynst God & against the true word of God. For God hath taught thinges plaine contrarie and fighting full but against the Popes Decrées: namely that euery man ought to yeld both honour & feare to his Prince or Magistrate, and also to pay him tribute and custome, and performe due subiection and obedience to him. And these things are to be read word for word written by the Apostle Paule in the xiij. to the Romanes. Princes must be obeyed.

For subiectes ye and all good men must both thinke and speake reuerently and honorablie of their Princes or Magistrates, as whom God in his word vouchsaueth to call by the name of Gods, as by whom God himselfe gouerneth, iudgeth, defendeth, bridleth, and preserueth his people. In consideration wherof, in the booke of Judges, iudges be termed Sauyours. Which thing al subiectes ought to acknowledge, with a certeine reuerence, admiration, and giuing of thankes. For we be commaunded to make earnest intercession for our Princes in our prayers vnto God: we be commaunded to loue our Magistrate vnfeynedly, and in a comly, decent, and diligent wise to honor them with the honours accustomed to eche countrey. So haue all the holie Priestes, Prophetes, and faithfull seruauntes of God done to their king: as it is to be séene in many places of the holy Scripture. Princes and Magistrates must be honored.

Besides this, it is an expresse commaundement in Gods law, Thou shalt not speake euill of the Gods, nor curse the Prince of thy people. Moreouer the Prince is also to be feared of his subiectes, that they practise not any thing against him, and much lesse make not insurrection against him as enemies, or moue sedition, or otherwise commit vngracious actes and worthie to be punished. For if thou do the thing that is euill (sayth Paule,) then feare: for he beareth not the sword in vayne. For he is Gods Minister to punish him that doth euill. And truly good men feare their Princes, not as executioners, but as fathers. For agayne the Apostle sayth: Princes are not a terror to them that do well, but to them that do ill. And wilt thou not thō in feare *Exod.* 22. Princes are to be feared. *Rom.* 13.

of authority: then do the thing that is good, and so shalt thou receiue prayse of him.

All dewties be to be payde vnto Princes.

Moreouer, subiectes must pay their Princes all maner of tributes, customes, and all other dewties. For against the Apostle saith: who goeth a warfare at his owne charges? But Princes serue the common weale: therfore it is good right that they should be mainteined of the common charges. Surely Paule saith expressly, euen therfore do ye pay tribute: for they be Gods Ministers seruing for the same purpose. Therfore render vnto euery mā his dew, tribute to whom tribute is due: Custome to whom custome is due: awe to whom awe is due: honour to whom honour is due. The same Apostle willeth subiectes also to obey their Princes, that is to wit, their lawes and ordinaunces, not onely that they may by their due obedience escape the punishments which Princes execute vpon the disobedient: but bycause it is Gods will we should do so, and we must yeld obedience to his commaundement, except we had leuer to fall into the hand of Gods vengeance, although princes punish vs not. And this is it that the Prophet ment by saying, ye must obey, not onely for feare, but also for conscience Also: they that resist the Magistrate procure themselues damnation. And truly this obedience stretcheth so farre, that if the Prince nede thy seruice in the warres, for the defence of his Realme against inuasions: thou owest euen thy body to thy Prince, yea and thy life, and therefore much more thy goodes. These are the thinges, these (I say) are the thinges that all subiectes owe to their souereines by the allowance and commaundement of God: and therfore the Englishmen also owe the same thinges to their Quene. True it is in deede that S. Peter sayd, we must obey God rather then men howbeit, that is in such things as are commaunded expressly against God and his word. But the politike or ciuill gouernement is stablished, and not infringed by Gods word. And most of all it is stablished if the Princes be godly. For the Princes that gouerne their people quietly, and enforce not their subiectes to any wicked

things,

thinges, but honour Gods ſeruice & ſpread it abroad more & more: are well liked of God and helped by him. And truly, this obedience of the ſubiectes which God hath inioyned them, kepeth them in their dewtie, and perſwadeth them that they attempt not any thing againſt their Prince or Magiſtrate. As for thoſe that riſe againſt their Prince either by priuie practiſe or open force, and breake the common peace: they are not onely diſobedient, but alſo trayters and hated of God. And yet it is the thing that the Pope in his Bull, not ſo much teacheth as by his manaces indeuereth to inforce the noblemen and commons of England vnto. The noble Realme of England, through Gods grace, cleaueth well together in lawes ſpirituall and temporall, and the ſubiectes therof enioy peace and publike profite, by the benefite of their moſt gracious Quéene. Therfore not to be willing hence forth to obey her, (as the Pope would haue it) what els is it, then to trouble the ſtate of the whole Realme, and conſequently to ſtirre vp rebellion and ſedition wickedly, and to procure themſelues aſſured and greuous damnation at Gods hand.

Againſt ſeditious and ſeditious perſons.

But heare how God hath alwayes hated ſeditious perſons, and how greuouſly alſo he hath euermore punished ſeditiõs. Chore, Dathan, and Abyron with their complices raiſed a ſedition againſt Moſes the chaplein of Gods people: But the earth opened and ſwallowed them vp with their houſholdes and all that euer they had. A right dreadfull example ſurely, to the intent that none ſhould hereafter ryſe againſt their Princes any more. The Iſraelites alſo rayſed an inſurrection againſt the ſame Moſes in the wilderneſſe. But for their ſo doing they were ſhet out of the land of promiſe, and by the ſpace of xxxviij. yeares together ouerwhelmed with ſundry calamities, tyred and forſpent with dayly trauelyng in the deſert, and at length alſo in ſundry times conſumed and made away with horrible kindes of death. Alſo in the booke of Iudges, the Ephraemites made an vprore againſt Iephthe who had deſerued well at their handes. But through the vengeance of God

Plagues & puniſhments executed vpon rebelles by God.

Num. 16

Num. 13. & 14.

for their vngracious rebellion and vnthankefulnesse, there were slaine of them about a xlij. thousand. What befell in Dauids time to Absolon & Seba the sonne of Bithri when they rebelled seditiously against their lawfull king Dauid, it is better knowen then that it may seeme requisite to be set forth in many wordes. There are in the holy Scriptures and the wordly histories of sundry kingdomes, many exãples to be seene no lesse horrible then these, of seditious persons that were most greuously confoũded by the Lord. For the Lord being righteous, and a louer of order and peace, neuer spared any such.

A notable example of Gods greuous punishment vpon kyng Rodolphus for hys periurie and rebellion.

And to the intent I may also bring somewhat out of latter times: there is a notable example of the punishment of traiterous rebellion, and disobedience, and periurie in king Rafe of Rinfield chosen king of Romanes at the cõmaundemẽt of pope Gregorie the vij. against the Emperour Henry the iiij. lawfully ordeined of God, and succeding in the Empire by descent from his auncetors who were very good Princes. The said Gregorie had prophesied out of that chayre of his, in the Easter weeke, that ỹ same yeare (which was the yeare of our Lord. 1080.) ỹ false Emperor should dye, adding this protestation further: neuer take me more for Pope, but plucke me from the Altar, if the false Emperour be not dead betwene this and Whitsontyde. Which prophesie (like as was the prophesie of Caiaphas) was fulfilled in deede, howbeit after another meaning then ỹ Pope thought of. For the false Emperour Rafe who was created Emperour by the Pope against Henry whom the Pope had deposed, discharging all his subiectes of their faith and obedience towardes him: was wounded to death the selfe same yeare. Thrise before, had he traiterously fought with Henry to his owne losse: and now trusting to the prophesie of his blessed dad Pope Gregorie the vij. he repayred his power againe the fourth tyme, and in the moneth of October encountered with the army of Henry in the fieldes of Misnia, where he was put to shamefull flight agayne, and receiued a very great losse and bloudy slaughter: In the

same

ſame battell, the right hand of the ſayd Rafe was ſtriken of: of the which wound he dyed within a few dayes after, leauing the Empyre which he had receiued of the Pope, & fulfilling the prophecie of the Pope his creator. It is repor- Marke this.
ted (ſayth Abbas Vſpurgēſis in the 238. leafe of his Chronicles,) that Rafe now drawing towardes his end and beholding his right hand cut of, gaue a ſore ſigh and ſaid to the Biſhops which by chaunce were preſent: Lo, this is the hand wherwith I toke mine othe of allegeance to my Lord Henry the Emperour. And behold, now I leaue both his kingdome and this preſent life. See whether you, that made me mount vp into his chayre of eſtate, haue led me a right way: which thing other ſtorywriters report in theſe wordes: it was by your impulſion that I haue fought ſo often vnluckely. Loke you to it, whether you haue led me a right way or no. Go your wayes & performe your firſt faith plighted to your king: for I ſhall go to my fathers.

Now ye honorable Peeres of England, and thou noble Realme of England in generall, learne ye by all theſe thinges, to kepe your faith plighted to your gracious ſouereine Lady by othe, and to obey her faithfully, to mainteine the peace of the Realme, and to abhorre & eſchew the trechrie and traiterouſneſſe leawdly wound in, or rather wickedly commaūded by the father of ſedition the Biſhop of Rome that ſinnefull man, to the intent you may alſo eſchew the ſore punishmentes of God.

How great calamities and how great miſchieues the Biſhop of Rome hath brought vpō kyngdomes and nations in Chriſtendome theſe foure hundred, yearesand more, in putting downe kinges, and remouyng kingdomes, and diſcharging ſubiectes of theyr dew fealtie and allegeance, by the fulneſſe of their power, a briefe hiſtoricall declaration or wyndyng vp.

VPon occaſion of the foꝛe mentioned ſtoꝛie of Gregoꝛie the vj. and kyng Raſe, I will pꝛocede from the tyme of the ſaid Gregorie, almoſt vnto our age, by the ſpace of foure hundꝛed yeares and odde, bꝛiefly compyling and knitting together how great calamities, and how great miſchiefes the Biſhops of Rome haue wꝛought to kingdomes and nations in Chꝛiſtẽdome theſe foure hundꝛed yeares and moꝛe, in depoſing kings, tranſpoſing kingdomes, and diſcharging ſubiectes from their faith and allegeance, by the fulneſſe of their poweꝛ to the intent that eũ by this hoꝛꝛible butcherie, and confuſion of all thinges, and the ſoꝛowfull rehearſall of moſt lamentable aduentures, all people in Chꝛiſtendome may learne to know in deede what the Biſhops of Rome be whom they ſtill honour, and with all aduiſedneſſe and conſtancie, to beware of thoſe Romiſh Pꝛelates, as of a diſpatching plague both to kingdomes and common weales, the poyſon of peace and welfare, the authoꝛs and fiꝛebꝛandes of treaſons, waꝛꝛes, ciuill ſlaughters, and all moſt miſerable calamities, and woꝛthely hated of God and all good men.

In the yeare of our Loꝛd. 1045. there aroſe a veꝛy great and noyſome ſchiſme in the Citie of Rome, betweene thꝛée Biſhops, Benet the ix. Silueſter the ij. and Gregorie the vj. which turmoyled the Church of Rome veꝛy daungeꝛouſly and outrageouſly. Of this ſchiſme Otho Friſingenſis wꝛiteth thus: About this tyme there was a ſhamefull confuſion of the Church of God in the Citie of Rome, by reaſon of thꝛée Intruders that ſeaſed vpõ that ſea at once, who (as I my ſelfe being in the Citie haue heard the Romanes repoꝛt) led there a beaſtly and ſhamefull life. And Beno the Cardinall in the life of Hildebrand, the Church (ſaith he) by theſe mẽs meanes (meaning the ij. Biſhops) was toꝛne a ſunder with a ſoꝛe ſchiſme, moꝛtall waꝛꝛes, and vnmeaſurable ſlaughters: and almoſt choked with hoꝛrible hereſies, by giuing men poyſon to dꝛinke vnder colour of hony. And Platina in the life of Silueſter the ij. ſayth: The Biſhoꝛpꝛike was come to that point, that who ſoeuer could do moſt

Hiſt. lib. 6. Cap. 32.

moſt by bryberie, and ambition, I ſay not by holineſſe and doctrine, he onely obteined the ſtate of dignitie, the good me beyng borne downe and reiected: and the reſt that is writ-ten freely inough againſt the moſt corrupt maners of the Court of Rome. But the Emperour Henry the third of that name, ſurnamed the Blacke, a godly and ſtout Prince, gathered a choſen armye in Germanye, and enteryng in-to Rome, called a Councell, and depoſed thoſe three Bi-ſhops, placing in their rome one Swigger the Biſhop of Bamberg whom they call Clement the ſecond.

Hereunto Cardinall Beno addeth: Which thinges be-yng ſtoutly accompliſhed: the Emperour Henry condem-ned Gregorie the ſixth and his diſciple Hildebrand (who afterward was Biſhop of Rome by the name of Gregorie the ſeuenth, and would not forſake his maſter, but folowed him euen in his vttermoſt aduerſitie) to be baniſhed into the partes of Dutcheland. Notwithſtandyng, beyng decei-ued with ouermuch gentleneſſe, and by meanes therof lo-king neither to the Church, nor to himſelfe, nor to man-kind, he gaue the new Idolaters to much ſcope, whom he ought rather to haue ſhet vp in continuall priſon, that they might not haue infected men, nor neuer bene heard of any more. But after the ſayd Gregorie the ſixth was dead in exile, Hildebrand became his heyre as well of his wicked-neſſe as alſo of his money. Thus much ſaith Beno.

The maiſter & ſcholer were both Witches.

But Hildebrand beyng vnthankfull the Emperour for his deliueraunce, kept ſtill the hatred which he had once conceiued againſt him in Germanie. For after he had by violence and euill ſlightes thruſt himſelfe into the Biſho-prike by the name of Gregorie the vij: he bent himſelfe wholly to oppreſſe Henry the fourth the ſonne of Henry the third, of purpoſe to reuēge the caryng away of his mai-ſter Gregorie the ſixth and of himſelfe into Germanie, and to confirme and ſtabliſh the ſouerein power of his Biſhops ſea, that the Popes might not hence forth ſtand in feare of the Emperours. And truly, Henry the third is reported to be the laſt Emperour that was able to bridle the Romane

The cauſe of Gregorie the ſeuenthes hā-tred toward ſ Emperor Hē-ry the fourth.

Bysshops and to kepe them vnder coram. For although there succeded many noble and valyant Emperours in the Empyre, which did set themselues stoutly against the Bishops, and cast some of them downe from their seate: yet had none of them so good lucke in bridlyng them as had Hēry the third. For the rebellion that was begon by this Gregorie the vij. and anone after continued by his scholers, and stubbornely increased by their successours, did so breake through by mayne force, that the Emperours were able to do litle, were they neuer so earnest and stoute. Yea and the time was now come, that ỳ foresayinges of the Prophetes and Apostles must be fulfilled.

Gregory the 7. agaynst ỳ Emperour Henry the fourth.

Therfore Gregorie the vij. hauing inuaded the seate, & trusting that occasion was giuen him to oppresse the Emperour Hēry the iiij. and to bring to passe the thing that he had purposed in his minde now many yeares afore: first putteth forth a Bull against the Emperour, wherein he layeth fore to his charge, & burtheneth him with greuous crimes, by spreading those letters of his ouer all Italie, Germanie, & Fraunce. Also he assayth to besotte the mindes of certeine Princes of Germanie, and to draw them to his side. Which thing folowed his hand a litle to luckely. Afterward becomming more bold by reason of the fauour of the Princes, he aduentureth to excommunicate the Emperour, & to giue sentēce agaynst him ỳ he should be deposed frō his Empyre or kingdome, and to discharge all his subiectes of their faith & obedience that they ought vnto him. He had learned this, not of the Prophetes or Apostles, nor yet out of the holy Scriptures: but of his predecessors Zacharie the first, Steuen the second Adrian the first, and Leo the third. Furthermore he cōmaundeth the Princes to chose another kyng in stede of Hēry that was excommunicated: & least they might not know whom he would haue chosen, he sendes them a crowne with this Antichristly verse ingrauen in it.

1076.

Excommunicaters of Princes.

As Christ the Rocke the Crowne to Peter gaue
So Peter would that Rafe the same should haue.

Cer-

certeine princes therfore which had conspired among the selues chose Rafe of Rhyneklid duke of Sweueland, ỳ Emperors own sisters sonne, and crowned him at Spens. Notwithstanding the townesmen keeping themselues true to the Emperor, were very sore grieued at the treason that was wrought against him: wherefore arming themselues in hast, and rushing into the church, they slew as many as they met of Rafes partakers, and set the church on a swim with blud. Afterward they slew also to the palace, and set fire vpon it: and they followed the matter so whottely, that the King, and the Bishop of Spens had much a do to escape and saue them selues by flight. Anon after there ensued so great a broyle through all Germanie, that no pen is able to expresse worthely, the sorowfulnes of these times. They that kept themselues true to the Emperour, were by the Hildebrandines, Gregorians, or papistes, called heretikes, schismatikes, symoniakes, traytors, Nicholaites, and excommunicaters, that is to wit, because the priestes toke wiues, which thing the pope forbad them to do. Yea truely all places were filled and ouerfilled with iniuries, raylinges, murthers, burninges, bypors, betrayinges, rauishings, and all maner of horrible and vnspeakable wickednes. Furthermore, religion was brought into vtter contempt almost with all men. Of all which things, the stories of these times beare witnes most aboundantly. And this was the fruit of the fulnes of that popish power, wherby he deposeth kings, transposeth kingdomes, and dischargeth subiectes of their fayth and obedience. They that kept themselues faythfull to the Emperor, were fayne to thrust their Bishops out of their cities, as ranke traytors to the Emperor. And ỳ preachers in many partes of Germanie, maintayning the Emperors part, enueighed very sore against the Bishop, affirming him to be Antichrist, and Rome to be Babilon: wherof whoso desireth more, let him read the fifth booke of the Germane historie, of John Auentine, in the leaf 426.

1079.

Sorowful turmoyles in Germanie.

The Germane preachers against the pope, whom they call Antichrist.

Nenertheles when Rafe the popes king was after ma-

ny vnfortunate battelles diſpatched out of the way: leſt vnhappy Germanie might take breath againe, or the Emperor haue neuer ſo little reſt: for bylhop by hys pollicies
1083. brought to paſſe, that the Saxons ſet vp Herman prince of Lorraine in Ruelbrough, to be their king againſt the Emperor. But thys man alſo by the vengeance of God, was ſlayne, and a great ſort with him in the aſſault of a certaine caſtle, by a ſtone that a filie woman caſt downe from the wall, after the ſame maner that Abimeleeh the ſonne of Gedeon was ſlayne, and ſo he came to a miſerable ende. But all this coulde not ſtaunche the Bylhoppes vnappeaſable hatred, and outrageous crueltye, againſte the Em-
1086. perour: for he ſet vp a third aduerſary and Antiking againſt the good Emperor, that is to wite, Egbert the Marques of Saxony, who alſo a fiue yeares after, was beſet by the Emperors garde in a mil beſides Brunſwike, and there miſerably ſlayne.

The diſciples of Gregory the ſeuenth.

Thys moſt wicked and cruell monke Gregory, lefte of his ſchollers after him, whome he had ſo noryſed in his miſchieuous deuiſes and horrible artes, that when they were placed in the bylhops ſea, they were neuer a whit meeker toward the Emperor, then he was. Among theſe are reckoned Vrbane the ſecond, whome (not without cauſe) the Cardinall Benno termeth, Pakebrayle: and Paſchall the ſecond. Both of them were Monkes of Benets diſorder, both of them moſt deadly enemies to the emperor, bearing the venemous rancor of Hildebrand in their breſt, and executing the ſame in their horrible dedes: for Vrban ſtirres vp the Emperors ſonne Conrade Lieutenant of Italy, vnnaturally againſt his father. And Paſchall armeth hys another ſonne Henry the fifth, a ſtout prince, vngraciouſly againſt his moſt noble father alſo. The tragedie is moſt cruell and horrible, which theſe two ſonnes played by the egging and incenſing of the pope. D. Robert Barnes in the life of Paſchall, and many other Storywriters ſet out the ſame at large. The Emperor growing very aged, and

The popes ſtirr vp the ſonnes againſt their father.

being

being at length tyed with vnmeasurable toyles, and most bloudy battelles, (for they write that this Emperour was driuen by the lewdnes of the popes, to fight three seare and two pitched battelles: wherein he went beyond both Marcus Marcellus, and also Julius Cesar, of whom Marcellus fought thirtie times, and Cesar two and fiftie times in like manner) as he thought to haue fallen to composition of peace, and was iorneying towardes Pens to the generall Dyet of the Empyre: he was trayterously apprehended in his way contrary to assurance geuen, and most shamefully and cruelly bereft of his crowne and robes of estate at Angelhen by the Bythops of Pens, Colon, and Millormes. It is a lamentable story, the which is diligently described by Albert Krantz, in the xxx. chapter of his fifth booke of the Saxon affayres.

Wherto what point the popes draue the Emperour.

At length when the good Emperor being pyned with sorow had yelded vp his soule vnto God at Liege, and was buryed in a certayne Abbye there: the pope and his faction would not admit the bishop, and clergie, & people of Liege to the communion, till they had digged vp the Emperours body agayne, and bestowed it in an vnhallowed place. These blessed fathers burned into vnreconcileable hatred, that they could not be satisfyed with their most cruell, and continuall troubling of him while he was a liue, vnlesse that like a sort of Hienes, they also wreaked their teene in outragious wodnes, euen vpon the holy corse of him being dead. These truely are the most worthy fruites of that vnmeasurable power of the romish Bishops. I will not rehearce here, what Calixt the second, an other scholler of Hildebrandes, which came out of the kenell of Cluniak, wrought against Henry the fift, with whom he would not come in fauour againe, till he had graunted the Bishop of Rome the right of inuesting bishops in Germanie: which thing had hetherto belonged to the Emperoures. Then at length he absolued the Emperor from the bond of excommunication, wherein they had wrapped the sayne, as well

Malice ceaseth not against the dead.

Calixt against Henry 5 fifth.

1122.

as the father. And he hung vp the Emperors letters patent openly in the minster of S. Peter of Laterane at Rome in triumphant witnes of the bishops ouercomming and subduing of the Emperours.

Although Henry the fifth being discouraged with the sore curses of the popes excommunications, yelded to their vnsatiable ranenousnes, and submitted his necke vnder the tyranous yoke of the bishops to the perpetuall dishonor, and domage of the commyn weale and Empyre. Yet would they not suffer him to enioy the quietnesse that he had sought, but styred vp new turmoyles against him in Flaunders and Germany. Of which thinges Abbas Urspergensis writeth exactly. And as the Emperour was going to appease them, he fell sicke by the way, and dyed at Vtreight.

1126.

The popes agaynst Frederik Barbarosse

I make hast to some of the doinges of Frederik Barbarosse, who perceyuing the seed of sedition and rebellion to be sowen against him by the malicious practises of Adrian the fourth, and by his Legates sent into Germanie, practeth by vnby an oth of allegiance at the bishops of Germanie. And afterwarde he commaundeth the Bishop of Romes legates that were sent into Germanie, to get them away to Rome. Radwike the storywriter, reporting the cause of this commaundemet in the tenth chapter of his iii. booke, sayth that he sent the legates out of Germany, to the entent they should not after the romish guise spred abroad the venime of the iniquities which they had conceyued thorough euery church in the Germane Empyre, nor strip the altars, nor carry away the vessels of Gods house, nor fleece the crosses. And the Emperour himself, answering to pope Adrians letters, sayth: Indeed your Cardinalles be shutte out of our churches, and are not suffred to come within our cities, because we see they be not preachers, but pollers, not peacemakers, but monirakers, not reformers of the world, but raueners of golde. &c.

Among the Legates whom the Emperor commaunded

out

out of Germanie, one was Alexander the third, who was pope after this Adrian the fourth. Which thing Alexander toke great displeasure at, and therupon conceyued hatred against Frederike, and his posteritie, like as Gregory the seuenth had done afore, against the samely of the Henryes, specially forasmuch as this Fredericke followed the same way that the Henryes dyd, and because his auncetors were created Dukes of Sweueland by Henry the fourth. Alexander therfore being exalted to the sea of Rome, did byandy draw out his sword of excommunication against the Emperor, and also entred in league with the cities of Italie, who in fauour of the bishop, and in despight of the Emperor builded a new citie, and called the same Alexandria. Herupon ensued very whot warres, slaughters, burninges, and miseries innumerable. Finally the Bysshop of such exceeding pryde as the like was neuer heard of, did set his fote in the Emperors necke, in S. Markes church at Venice.

The cause of the hatred of the popes to the Emperour.

1160.

1178.

After Frederik Barbarolle (who perished in the voyage of Jerusalem, the yeare of our Lord 1189.) Henry hys sonne, the first of that name, succeeded in the Empyre. Hys father Frederik had geuen him to wife Constance ẏ daughter of Roger King of Sicill. Wherupon Nauclerus in the fortith Generate of thys hystorie, sheweth that the Dukes of Sweueland hild Sicil, not of the popes in fee, but by right of inheritance from their mothers. Neuertheleſſe writers report how there were some bishops, yea and many of the clergie and commons also, which moued the Apulians and Sicilians to rebellion, because the Emperor Henry punished them very sore. Which thing pope Celestine the third taking in very ill part, layd his curse vpon the Emperour: wherupon grew trouble and slaughter againe.

1190.

The Dukes of Sweueland hold the kingdome of Sicilie by enheritance.

After Henry the first, Philip another sonne of Frederikes, and brother to Henry, succeeded in the Empyre. The same time almost there mounted vp into the sea of Rome, one Lotharius an Italian descended of the house of Anagnia, a diuine of Paris, called Innocent the third, whom many (not

1198.

Innocent the third hard againſt the Emperour.

ny (not without cauſe) do call pope Nocent. The hatred that thys man bare toward Philip was whotter then euer was the hatred of Catinius. And that was chiefly for two cauſes: both for that he was of the houſe of the Dukes of Sweueland, which had alwayes ſet it ſelfe, and as yet dyd ſtill ſet it ſelf agaynſt the tyranny of the Biſhops of Rome: and alſo becauſe he had geuen and aſſured to hys nephew Frederike the ſecond, hys brothers ſonne, the kingdome of Sicill, which was the lawfull dowry of his mother Quene Conſtance deſcended to hir by right of inheritaunce frō hir father: wherunto the pope alſo made claime. The Biſhop therfore ſought by all meanes to inforce the Princes of the Empyre to admit Barchtold prince of Zaring for Emperour. But when thys deuice of pope Innocentes toke not place, the holy father fell into ſuch a rage, that he burſt forth into theſe wordes: Eyther the byſhop ſhall plucke the crowne from Philippes head, or els Philip ſhall plucke the byſhops mytre from the byſhops head. And byanby dealing with the Princes of Germanie for the chooſing of a new Emperor, he excommunicated Philip. Some therefore of the conſpyracie, choſe Otho duke of Saronie to be king againſt him: of which doing ſprang vp innumerable miſcheues. For theſe two princes maintayned bloudy warres one againſt an other, and oftentimes encountred with exceeding great ſlaughter. But yet had Philip alwayes the vpper hand. Theſe calamities ar deſcribed by John Auentine in the ſeuenth booke of hys ſtories, the 458. leafe. And yet for all thys, Otho could not make the Biſhop to lyke ſo well of him and of his ſeruice, but that he excommunicated him alſo, and depriued him of the Imperiall ſtile, and releaſed the princes of theyr othe, which were ſworne to him as Emperor. With lyke fury were Honorius the third, and Gregory the nynth (but Gregory with moſt deadly feiud) carryed againſt Frederik the ſecond, which ſucceeded Otho in the Empyre. Gregorie the nynth was Innocent the thirdes nephew: whoſe moſt ſtately, ambitious, and bolde

1199.

1212.

1219. Gregory the ninth againſt Frederik the ſecond.

nature

nature bearing hatred ouermuch in mind, did singularlye vtter it selfe in all hys sayinges and doinges. Thys Bysshop alyeth himselfe in leage with the greatest part of Italy against the Emperour. Afterward he publisheth three bulles against him, wherin he calleth Gods anoynted king, beast, heretike, and all to naught: straightly charging all faythfull Christians, that they obay not the Emperour as a creature all to cursed. There be six bookes of epistles of one Peter Vynes, wherein these thinges and other of the same sort are to be read, like as they be set out also by Cuspinian, in the life of Frederik the second, and by other storiwriters, and also by John Auentine in the vii. booke of his stories. No man that seeketh to be brief (as I do at this present) can in few wordes comprise the miseries, slaughters, and most bloudy treasons, which the popes that hayted thys Frederik the second, (and specially thys Gregory the nynth) styrred vp in Italy and throughout all Germanie, and other realmes, by those bulles of theyrs like to this Bull (for the deuyll is no chaingling) which is now put forth by Pope Pius the fifth, against the Quéene of England. Truely the partaking of the Gwibelines, and Gwelfes, which sprang vp vnder Innocent the second were greatly renewed and spread abroad far and wide through all Italy by the practise of thys Gregory the nynth. Of which things Nauclerus in his story of pedegrees 42. fol. 826. writeth thus: This desire of partaking is at this time crept so far abroad, that there is no citie, nor people which remayneth vntouched of that most pestilent infection. For citie against citie, shyre against shyre, one part of the people against another parte, haue gone together by the eares from thencefoorth euen vnto our dayes, without any other cause to moue them, saue onely these partakinges. Neyther onely are the antesignes deuised that are borne to the fielde, but also euen the colours of thinges, the fruites of the earth, the fashions of apparell, the gate of men, the knacking of theyr fingers, and the gaping of their mouthes, geue an inckling or resem-

The Gwelfes, & Gwibelines.

blance of whither part they be. Thus much ſayth he.

In what wiſe the biſhops of Rome haue indeuored to keep folk together in chriſten vnitie.

And (to warn you hereof alſo glauncingly by the way) by theſe and many other ſuch like prankes, any man may vnderſtand how faythfully the Biſhops of Rome for all theyr ſtout and loud bragging, haue endeuoured to kéepe chriſten folke in the vnitie of fayth and chriſtian charitie, ſéeing it appeareth more clearly then the ſonne light, that there was neuer any man in the world, that hath more fowly diſſeuered, cutte of, and rent a ſunder the vnitie of fayth, and of Chriſtes body, through parttakinges, ſtrifes, and factions, then the very biſhops of Rome themſelues.

Innocent the fourth agaynſt the Emperor.

But what ſhall I ſay of Innocent the fourth, whome they call the glory of the Canoniſtes? Thys man ſtrayned himſelf at leaſt wiſe to match hys predeceſſors, if he did not alſo paſſe them, in perſecuting of Frederik. Therfore when he had called a Counſel at Lions in Fraunce, and ſummoned the Emperour Frederike thither: he read ſentence of condemnation againſt him ſolemnly in the Counſell, that he ſhould be depriued of the Empyre, and of all hys kingdomes, according as the cauſe of hys depriuation, and the forme of the ſentence geuing, are written in the chapter *ad Ap. de ſent. & re iud. Lib. 6.* and alſo reported by Collenutius the ſtoriwriter about the end of Frederikes lyfe, and yet the ſayd Frederik was on hys way thitherward, and had come thither, but that he was called backe againe by hys frendes, and was faine to returne into Italye by reaſon of a ſlaughter that the popes complices had made of the citizens of Parma. Immediatly wheruppon certain princes of Germany, beying bewitched with the popes hypocriſy and miſchéeuous ſlights, did at his appoyntmét and inſtigation chooſe Henry the Lantgraue of Thuring to be Emperour againſt Friderik. And moreouer at the ſame popes commaundement, the Croſſe was preached euery where againſt the Emperour.

1248.

The preaching of the Croſſe.

And leſt any man might be ignorant what this ſtrange miſterie of preaching the Croſſe meaneth: ye ſhall vnderſtand

ſtand that the papiſtes in thoſe dayes had found out a ſpyke & ſpalme new maner of preachyng the croſſe. For it declared not the Croſſe of our Lord Jeſus Chriſt, that is to ſay his death which is our life, accordyng as the Apoſtles, and their Apoſtles, & the diſciples of them preached in old time. But it publiſhed the open defiances and warres which the pope made, not at his charges but at other mens, accordyng as Daniels prophecie imported. And truly this new maner of preachyng the croſſe began at the firſt agaynſt the Saracenes vnder Vrbane the .v. in the tyme of the Councell of Clermount, when the holy warre was Decreed. But afterward, if the popes had denounced any as heretikes, and iudged them to be roted out by force of armes for the ſame: They ſent out their preachers as vauntcorrours to preach a Croyſie to the people, that is to wit to blow vp a trumpet, perſuading yea & by the popes authoritie cõmaunding, that as many as were able to beare armour, ſhould take ỹ ſigne of the croſſe vpon them, & ſerue the Biſhop of Rome in his warres. And if theſe good felowes behaued themſelues mãfully, (that is to ſay, if they ſlew ỹ heretikes without mercy, & ſpoyled all that euer they had) there was promiſed thẽ full remiſſion of ſinnes, and euerlaſting life. All this bullneſſe is by the ſtorywriters of late times called a Croyſie. Alſo together with this ſouldierſare, the Biſhop (like as he doth yet ſtill at this day) was wont to inioyne his ſeruaũts faſting, penaunce, & praying, therby to craue good ſucceſſe of their enterpriſes at Gods hand. In this ſtraunge preaching of the Croſſe, the begging Friers ſhewed thẽſelues ſtouteſt ſeruauntes of the Popes: and of thoſe alſo the Dominicane Friers (commonly called the Friers preachers) were forer felowes then the reſt, wherin they reſembled their founder Dominike very wel. For one Bernhard of Lucemborough a Frier of the ſame order, in his beadroll of heretikes ſayth thus: At ſuch time as S. Dominike with ry. Abbotes of the order of *Ciſtertiũ* preached the Croyſie againſt the heretikes of Albigia, ỹ Catholikes (that is to ſay, the Croſſed papiſts) ſlew a hundred thouſand of them. Of whom one hundred & foure

1095.

These thynges were done vnder Innocent the thyrd.

foure score continewing in their stubbornesse agaynst the Church of Rome, chose to be burned rather then to abiure their heresie. Which thing was also done. And S. Dominik abode 1. yeares in those quarters, in the office of preaching and weeding out of heresie, when all the rest returned home to their owne. Thus reporteth he of his owne founder & of that butcherie. Wherby it appeareth, that ỳ pope had good cause afterward to canonize him and make hym one of his Saintes. Neither is it without cause ỳ Dominikes mother being great with child of him, dreamed that she bare in her wombe a dog (or as other say, a wolfe) with a firebrand in his mouth, wherewith he did set the whole world on fire, &c. But I will returne to my matter.

Frier Dominike Canonised for a saint.

Therfore at the Popes preaching of ỳ Croysie, the Lantgraue of Thuring addressed himselfe to the warres. Againe there is running to weapon on both sides, agayne wretched Germanie is by the Popes incessing rent a sunder, & wounded with her owne weapons, and slayne with ciuill encounters. Conradus Duke of Swcueland the sonne of Friderike & proclaimed king of Romanes, encoũtering the Lantgrane of Thuring, vanquisheth, chaseth, and sleaeth all his hoste, for all their being marked with the Crosse. The same yeare the Lantgraue dyed of a wound. The princes of Germanie that toke the popes part, being not yet made the wiser by their so great miseries, but fauoring the Pope more then their owne countrey: set vp another king against Friderike and his sonne Conrade. For Pope Innocent sent his Legate Cardinall Peter Capuce into Germanie, who calling the princes together to Colon, caused them to chuse Willia Earle of Holland, king, agaynst Friderike & Conrade. Which thing wrought new broyles in the Empyre.

Kynges chosen agaynst Friderike the second.

The death of ỳ Lantgraue.

And forasmuch as Pope Innocent had excõmunicated king Conrade also: He ceased not to persecute his sonne Corradine the rightfull heyre of Puell and Sicilie likewise, and to dispossesse him of his fathers heritage. In which matter, Alexãder the fourth, Vrbane the fourth, and Clement the fourth which succeded next, shewed themselues

Corradine duke of Swecland is oppressed by the Pope.

no

no slothfull folowers of Innocentes steppes. Wherof Corradine set forth a publike proclamation, wherin he lamentably reckeneth vp the sore wronges, which those Bishops did vnto him: And first he declareth how Innocent the fourth anoyed him being yet an innocent and fatherlesse, yea and committed to the wardship of the Church, by bereauing him of his kingdome and dealing it among his owne graūmothiloren and kinsmē. After whom folowed Alexander, and he allured another mā to take his kingdome from him by force. And Vrbane also shewing small vrbanitie towardes him, called Charles king of Fraunce out of his owne Realme, to take possession of the kingdome which was due to the sayd Corradine by descent from his father. And Clement doyde of all clemencie set vp the sayd Charles as countercting against Corradine, and so most wrongfully spoyled the right heyre of his inheritance. By meanes whereof he was compelled to seeke his right by rightfull force of armes, which was wrongfully withheld him by the wrongfull demeanor of the Bishops. These thinges are to be read in the Chronicles of Nauclerus. Duryng this broyle, Pope Clement the fourth hearing how Corradine was raysing a power in Germanie: did put forth a Bull, whereby he forbade all faithfull Christiās to call Corradine king of Sicill, or to giue him any Councell, or ayde against Charles, whom he had crowned king of Sicill for a peece of money. Thus the pope blowes vp the trumpet, & the Christians fall together by the eares again. It commes to hand strokes: at the first the Germanes get the better hand, and the Frenchmen are put to flight. But when the Germanes brake their array, and fell more greedely to the rifeling of the baggage of their enemyes the was mete for them: the Frenchmen fallyng againe in order of battell, gaue a fresh charge vpon them vnwares, and sleaing them vpon as they were scattered, obteined the victorie. There were taken two Princes, Corradine king of Sicile and Duke of Swouenland, and Fridericke Duke of Austriche, who had take part with Corradine to ayde him. Also there

1266.

1268.

were other Lordes and noblemen taken, who were all caryed prisoners to Naples & there kept in very strept ward. It is reported that Charles wrate to the Pope for his aduise what he would haue done with the prisoners: and that the Pope amõg others aunswered: The life of Corradine is the death of Charles, and the death of Corradine is the life of Charles. But Robert Earle of Flaunders the sonne in law of Charles, by whose aduise he had gotten the victorie, remembring the state of mens affaires, counseled Charles to make peace, and to bynd vnto him by bond of alyance these two young Princes of excellent towardnesse, borne of the noblest houses in Germanie, and the offspryng of Emperors, wishing that Corradine should haue Charles his daughter, and Frederike his niere. But whyle the tyme was prolonged in these consultations. Robert returned home, and then the blood royall was condemned to death. And so the xxix. of October beyng Monday, in the yeare of our Lord. 1268. a place was couered with purple, & there was Fridericke first beheaded with an axe. Whose head Corradine taking vp and killing it with teares, lamentably bewayled the cruell death of that giltlesse young Prince his deare frend of whose destruction he himself was the cause. Afterward hauing greatly complayned of the bitternesse and trecherie of his enemyes, who contrarie to all right & conscience (whereas of all others he was most innocẽt and blamelesse) had bereft him of the heritage which his father, graundfather, greatgraundfather, and graundfathers graundfather had purchased with their bloud, and hauing committed his case to the souerein iudge, calling vpon God the reuenger of trayterousnesse and murther: he appealed to Christ our Lord and God, and to his iudgement seate, and cried vnto him for vengeance, with callyng his gloues vp to heauenward, and then in his owne right bequeathing these kingdomes to his Coulin Peter king of Aragon whose graundmother was sister to the Emperour Friderike, he held out his necke vnfearefully to the execution and had his head striken of: lastly, eleuen noblemen

O blessed saying of a butcherly Bishop.

The Princes are put to death and in thẽ surceaseth the auncient offspryng of the Dukes of Swecuiland and Austrich.

of

of Sweueland and Italie suffered the same execution, Among whom Gerhard of Pisa a noble gentleman was one. Within a few yeares after, Peter king of Aragon began to lay clayme to Sicilie. And the Westerne Frenchmen haue now about v. hundred foure score and seuen yeares striued with the Spanyardes for those kingdomes, with exceding bloudshed, and wasting of the countreys. But in the sayd two Princes were extinguished the lynes of the Dukes of Sweueland and Austriche, two of the auncientest and noblest houses of Germanie. Afterward Rafe Duke of Halpurge a Swicer, sealed vppon both the Duchies, and bestowed them in Fee vppon his two sonnes Albert & Rafe: of whom, Rafe was made Duke of Sweueland, and Albert Duke of Austriche.

See here the cause of the long warre for Sicilie & Naples betwene the Frenchme and the Spanyardes

I haue recited this pitifull and lamentable storie out of Iohn Auentine somewhat the more at large, because that in it, as it were in a cleare glasse, a man may behold the bloudthirstie nature of the Popes, bearing hatred in minde most spitefully, of couetous enesse and ambition vtterly vnsatiable, malitious in all respectes, outraging with beastly wodnesse and cruelties. And also to what point the Bulles of the Romish Bishops haue driuen kingdomes and common weales, calling poinne some and abiuauncing other some, at the pleasure of the Bishops, and also acquitting the nobilitie and commons of their fealtie and obedience dew to their Princes. Now if any man in way of obiection demaund, wherefore God giueth these beastes leaue to outrage against all good men, and to bring to passe so great thinges, and not rather ouerthroweth the seate & them that sit in the seate: the answere is ready shapen. The Scriptures must needes be fulfilled, and specially the prophesie which Daniell vttereth in these wordes. The Horne that grew vp, had eyes, and a mouth speaking great things, and his looke was grimmer then all his felowes. And he fought a battell with the Saintes and preuailed against them, vntill the auncient of yeares came, and iudgement was giuen to the high Saintes: and so forth as followeth in the vij. and

why these thynges are rehearled.

why God sufferyth so horrible thynges against hys Saintes.

eight chapters of Daniell. In the last end of their reigne, when there shalbe great store of wicked folke, there shall stand vp a king of a stoute countenance, that vnderstandeth riddles: and he shall encrease in strength, howbeit not by his owne power, and he shall make wonderfull bauocke, and spede his matters prosperously, and trouble the strong, and the holy people, and he shall bring his businesse to passe luckely, through his owne wylinesse and craftes. Also he shall presume great things in his hart, and being furnished with store of thinges he shall spoile many men. Furthermore he shall set himselfe against the highest Prince, and

2. Thes. 2. shalbe broken in peces without handes. For S. Paule also hath sayd, that Antichrist shalbe slayne (that is to witte in the hartes of the faythfull) not with sworde, speare, or gunnes, but with the breath of the Lordes mouth, and be quyte done away at the commyng of the iudge to the last iudgement of the world.

The wonderfull inconstancie of the Bysshops of Rome

But like as the former Bishops aforesaid drew the Frenchmen into the kingdome of Sicill, Naples, & Puille: So the latter Popes, that is to say Adrian the fifth and Nicolas the third sought all the meanes that could be, to haue them dispossessed of the same, the one of them calling in the Germanes, and the other calling in Peter of Aragon with the Spaniardes against the Frenchemen. Contrariwise Martine the fourth aduanced Charles the French king againe whom Nicolas had displaced, and restored him againe to his former state. Howbeit to no purpose. For all

1278.

1283. at one same time the Frenchmen were diminished with a sore slaughter at an Euensongtime of the Sicilians and driuen out of the Ile, and Peter of Aragon reuiued in. Who

1285. also vanquishing the sonne of king Charles in a battell vpō the Sea not farre from Naples, caried him away prisoner into Spayne to the great grief of his father. And Charles himselfe saylyng ouer into Aphrike, pyned away for penuenesse, a iust punishmēt as many men then iudged, for his most shamefull & vniust putting of the .v. Princes of Swecueland & Austriche to death at the instigation of the Pope.

But

But Martine the fourth beyng moued with Charles miſerie, excommunicateth Peter of Aragon, and giueth his kingdome for a pray to him that would inuade it, alloyling his ſubiectes from the bond of their othe, and finally proclayming a Croiſſy againſt him. Beſides this, he ſent Ambaſſadours into Fraunce to king Philip, and commaunded him to inuade the kingdome of Aragon out of hand. Once againe therfore when the Pope had ſounded his trumpet, they met together in mortall battell by the riuer of Geround. And at the firſt the Frenchmen had the better: but anone after the Spanyardes get the vpper hand. What nedeth many wordes: there was a miſerable and ſorowful ſlaughter, all thinges were waſted farre and wyde, & bloud was ſhed without meaſure. The Spanyardes are ſet at oddes with the Frenchme. 1285.

As ſone as Martine was dead byanby there ſteppes vp another Pyen, Honorius the fourth. Who (leaſt there might be any abatement of miſerie) calleth Rafe of Haſpurge king of Romanes out of Germanie to Rome, there to receiue the name of Auguſtus, & to recouer Campain, Calabrie, Puell, and Sicill to the Romane Empyre by driuing the Frenchmen and Spanyardes from thence. For the which matter, Rafe ſommoned a Parlament at Wirtſburge, & thether there came a very great reſort: vnto whō Drabus a Diuine of Tubing, the Biſhop of Tull made an Oration, wherin amōg all other thyngs, How long I pray you my right deare brethren (ſayth he) will theſe Romiſh kytes abuſe our patiēce, I pray God I may not ſay our folilhneſſe? How lōg ſhall we beare with their treacherie, couetouſeneſſe, pride, & ſuperfluity? This worſt kind of Archſinagoges will neuer leaue, till it hath brought all men to beggerie and ſlauerie. This miſchief hath growen through our debate. It is our debate that ſetteth thoſe rakehelles in their ruffe. Neither is it poſſible for vs to maintaine peace and godlineſſe, as long as they reigne. Not long ago they ſet the Barons and Sweuians together by the eares. Afterward they depriued Friderike the ſecond, a Prince moſt profitable for the common weale, and Conrade his ſonne The Biſhop of Tull againſt the Popes. 1286.

and foure Princes of Sweueland, of Empyre and life together. They haue ſowed the ſeede of diſcord in Germanie. Beſides this, when Corradine that noble young gentlemã of excellent towardneſſe who neuer did hatme, ſought to recouer the heritage of his auncetors by the law of all nations, they toke him priſoner by craft and pollicie, and put him to death. They ſet the Sweuians and Frenchmen of Weſtrich at warre one againſt another: and then ſtirred vp the Spanyardes againſt the Frenchmẽ: and now they labour to ſet vs at oddes with the kinges of Spayne and Fraunce, our owne kinſmen, which came in old tyme out of Germanie. And ſo forth as foloweth in the ſame Biſhops Oration, in the ſeuenth booke of Auentines Chronicles, the 15. leaf. What mã reading or hearyng theſe & ſuch other like bonges of the Romiſh Biſhops, can take them for Apoſtolike men that preach peace to folke, and not rather for apoſtaticall Bellonaſe, curſed feendes, and the very furies or hellhoundes themſelues?

1289. The Earle of Tyrroll againſt the Pope and the Byſhops.

About this time Meynhard the Earle of Tyrroll, entered into certein Caſtles that belonged to him by right of inheritaunce, which notwithſtanding, the Biſhop of Trent auouched to be his & was not aſhamed to make clayme to thẽ being none of his. And whẽ the Earle would not surrẽder them, Pope Nicolas the 4. layd his curſe vppon him. By meanes wherof he inforced the Earle to write an Apologie, wherin amõg other thinges, he ſayth: who is ſo ſtelyharted or (to ſpeake more truly) ſo blockiſh a beaſt, ỹ he cã with quyet minde ſuffer the pride, ſtatelyneſſe, trecherie, craft, outrage, wickedneſſe, prodigalitie, and couetouſeneſſe of theſe rakehelles? Is the ſeeking of othermens riches and kingdomes, is fighting for glorie and dignitie, is oppreſſing of ſilly ſheepe, is ſleaing, is warring, is this gere (I ſay) is this to feede ſheepe and to loue the flocke? And ſeing that they being our ſeruauntes, will againſt the right of all Realmes be our maiſters, yea and make their Lordes ſerue them contrarie to the lawes and word of God: if they be not Antichriſtes, what els I pray you be they? And ſo forth

as

as is to be read in Auentine in the vij. booke of his Chronicles, the 720. and 721. leaues.

1301. Boniface the viij. agaynst the K. of Fraunce.

Boniface the viij. (euen by the record of Platina) the arrogātest Bishop one of them that euer was, and the author of the vj. booke of Decretals, wherof somwhat hath ben said afore, bare very sore grudge against Philip K. of Fraunce, and at last breaking forth, sent a Legate with his Buls to Paris, commaundyng the king to resigne the Realme of Fraunce to the Apostolike sea. But the king would suffer no such Buls to be published in his Citie & kingdome. Yea rather the Frechmen toke them from the Legate & burnt them in the fire, and draue the Legate out of the Realme as a trouble of the state. Furthermore the king greatly accused Boniface, and charged him with so heynous and vgly crymes, as the storywriters, for the foulenesse of them, are ashamed to report. Yet proceedeth he for all that, to rayse vp troubles in Fraunce, to commaund the king to depose himselfe from his kingdome and to resigne it to the Church of Rome, and to assoyle the Lordes and gentlemē of their othe of fealtie, wherby they were boūd to the king. But the king being no whit abashed at those fond cursinges, gaue streight charge to all his subiectes that none of them should come at Rome or send any money thether. And at the lēght he foūd the meanes to haue the most proud and stubborne Prelate himselfe cast in prison, where he dyed within xxvij. dayes after, being as he deserued, consumed with frettyng for sorrow and spight.

1307. Clement the fifth agaynst ye Venetians.

Clement the v. being as proud and as great a troubler of Realmes as his predecessours, Cursed the Venetiās and certein other notable commō weales, and abandoned them to the spoile of all men onlesse they returned to the obediēce of his sea, and so he compelled the Venetiās to send Ambassadours with submission vnto him. The Ambassadour that was sent was Fraunces Dandalus, who afterward was made Duke of Venice. Much a do he had to come to the Popes presence. At length he had a cheyne of yron clapt about his necke, & was fayne to lye couched at the pope Cle-

mentes table twtw basely and filthily, so long till the popes displeasure was (with much ado) ouercome, and then he assoyled the Venetians from his excõmunication. Afterward Dandalus bare the name of Dog bicause he had couched at the Popes table like a dog. The reporter hereof is Sabellicus about the end of the vj. booke of his ix. Enneade. But who could haue loked vpon this orped sight without grief, vnmete for the cruell Turke, & much more for a mercyfull Apostle? With wisedome therfore must they be mad, who soeuer they be that after so many horrible examples of wicked and shameles vilanie and tyrannie, do still reuerence and worship the bishops of Rome, & recouer not their sight, ne learne to know them by their vertues & to shunne thē. They be sore deceiued, which hearing these and such lyke thinges, say still, that the Apostolike sea must not be iudged by the liues of the wicked vnthrifts that sit in it: and that the same is holy and to be obeyed neuertheles. For if by the sea Apostolike they meane the Apostolike doctrine and ministerie of the Church: these thinges are alwayes holy and vnspotted: and although those that be in the ministerie & preach the Gospell be vncleane, yet neuertheles, the sea Apostolike, that is to wit the Apostolike doctrine must be obeyed still, according also as it hath ben sayd afore. But if by the sea Apostolike, they meane the Popish kingdome or rather tyrannie, wherby they chalenge to themselues absolute souereintie in matters perteinyng to God and man, as well in Ciuill as in Ecclesiastical matters, through the fulnesse of their power: then is it no lesse a pestilent seate and vncommended vnto vs by any word of God, then they that sit in it be most deadly and pestilent plagues. And therfore they that sit in it are to be eschewed, and the seate it selfe is to be lothed as an abhomination, of all good men. But now I returne agayne to my abridgement of stories which I haue broken of.

Frances Dãdalus made a Dog.

The same Bishop to the exceding great domage of Italie, called thether the Emperour Henry of Lucembrough the vij. of that name, agaynst the faction of the Vrsines, who

The Emperour Henry the vij. is poysoned

were

were of the Gwelfes, and againſt Robert king of Puell: with whō he encountered twiſe with reaſonable good lucke. Wherupon the Biſhop began to feare leaſt the Emperour ſhould grow too great. Therfore according to the crabbednelle of the Biſhops, began to fall to the byaſſe of his predeceſſours, and ſhranke aſide to Robert of Puell whom the Emperour had condemned as traytor to the Empire, & reuerſed the Emperors ſayd ſentence giuen by law. And whē the Emperour halted to ſeaſe vppon the kingdome of Sicilie, for which he had ben called out of Germanie at the firſt: one Bernard of Mount Polician (as *Faſciculus Temporum* reporteth) a Frier of S. Dominikes order, or a Frier preacher, diſpatched him at Bonconuent by putting poyſon into the Sacrament of the body and bloud of our Lord & giuing it vnto him: ſurely a ſtraunge & horrible example. And they alledge that the Frier was corrupted with promiſes & bybes by the Emperours enemyes, or els he durſt not haue attempted this ſo horrible a deede. 1313.

Iohn the xxij. after many attemptes againſt the Emperour Lewes the iiij. diſſeated him of the Empyre and vſurped it wholly to himſelfe. For he publiſhed a Bull and in open wordes named himſelfe father and Prince of all Chriſtendome through the whole world, & the high Gods lieuetenaunt, in whom reſted the higheſt power and ſouereine dominion of the Empyre, to be diſpoſed by his commaūdement, iuriſdiction, and authoritie, and to be beſtowed as his free gift vpō whom he liſted. And about the end of the Bull he commaūdeth Lewes to reſigne vp the Empyre and title of king within three monethes, and neuer after to take that dignitie vpon him, but by the leaue and appointment of the Pope. And if he obey not, he commaundeth all his Lordes temporall and ſpirituall, to forſake their Prince, and to compell him to obey the Pope. This Bull was publiſhed the 5. day of October the yeare of our Lord God. 1323. But Lewes aſked the aduiſe of all the Clerkes that were beſt ſeene in the lawes as well of God as man, through Germanie, Italie, and Fraunce, at Paris, Bononie, Padua

Iohn the 22. againſt the Emperour Lewes the fourth.

See his ſhamleſſe boldneſſe.

The iudgemēt of the Doctours in the chief Vniuersities in the Emperours behalfe agaynst the Pope.

dua, and other Vniuersities: who gaue an agreable aunswere, That the Popes doinges against the Emperour are contrarie to Christian doctrine: & that the Pope was out of his wittes and made hauocke of Christes people for desire of dominion: and that the Emperour was not subiect to the Pope, but the Pope to the Emperour. For the seruaunt of seruauntes ought not to beare rule, but rather to do seruice to such as sit at the table. *Luke* 22.

1327. But the Bishop cryes out that all these which gaue the Emperour this aunswere, are heretickes, and he excommunicateth them all with the Emperour and burneth their bookes. The Emperour for all this, called a Parlament about the matter and sommoning a Counceil, deposed the Pope. For he was openly proclaymed for an heretike, a tyraunt of the Church, and a troubler of the common peace, and thereunto his image was burned in the Parkettled.

Clement the sixth agaynst Lewes the 4.

Neuertheless when Iohn the xxij. was dead, Clement the sixth continewed the displeasure still agaynst Lewes, commaunding him likewise to depose himselfe from the Empyre. Yea he proceded yet further, and reuiuyng all Iohn the xxij. processes, denounced the Emperour to be an heretike and a schismatike, moreouer commaundyng the Electors to chuse another king by a tyme appointed, except they had leuer that the Bishop himself should giue them a king.

1346. They therfore obeying his manaces chose Charles Marques of Morania. But for asmuch as the better part of the Empyre was displeased both with the Pope & with Charles, and sticked still to Lewes their true souerein Lord and Emperour: it came agayne to swordes drawyng on both sides, and there was burning, wasting and sleayng, the accustomed frutes of the Bysshops of Rome, which neuer brought tydinges of peace, but alwayes blew vp the trumpet to battell.

1381. The Hungarians are called into Sicilie. And least Italie and Naples might take breath any while from their slaughters and wastinges: Vrbane the sixth of that name made sute to Lewes the puissant king of Hungarie, that he should send Charles Duke of Durace

into

into Italie with an hoste of Hungarians: for he would bestow the kingdome of Sicilie vpon him. Therfore when he came to Rome, he crowned him king of Sicilie, howbeit in such wise, as he departed with certeine of the best Earledomes in the Realme to the Bishops neuew.

Againe least Clement the Antipope might seeme of lesse authoritie then Pope Turbane, he crowned Lewes Duke of Angeow a sideman of his, kyng of Sicilie, who immediatly enters into Italie with threescorethousand mē. Then folowed spoilyng, burning, and sleaing againe, and all maner of crueltie was exercised on either side, vercly by the instigation of these good and peaceable Apostles the souerein Shepeherdes of the Church of Rome. I wittingly passe ouer here many outrageous doynges of the Bishops, which the storywriter Theodoriche of Nyem prosecuteth very largely and truly in his three bookes of the Schisme. 1383. The Frenchmen are called into Sicilie agaynst the Hungarians.

Now come I to Martine the fifth that was created Bishop at the Councell of Constance: who being nothing vnlike his predecessors, gaue Sicilie in Fee to one Aloyse of Sicilie, against Alphons king of Spayne. Wherupon rose againe not a few nor small calamities. The same Bysbop was the cause of the Ciuill warre in Beame, and that the Germanes that went into Beame with a great power, brought nothing thence but dishonour & very great losse. I will not pursue the slaughters, burninges, wastinges, & miseries of that warre. They be described at large by Æneas Syluius in his Historie of Beame. The same author setteth out the horrible and blouddy practises that Eugenie the fourth and his successor Martine the fifth vsed to ouerthrow the Councel of Basill. And it hath ben shewed alreadv how great mischief ỹ same Eugenie the fourth brought vpon Christendome, when he inforced kyng Ladislaus vnto vnhappie warre, contrarie to his othe made vnto Amurathes Prince of Turkye. 1425. 1428. The warre in Beame.

Pius the second, and Sixtus the fourth were forewarder to feates of armes then to peace and preaching of the Gospell. They neuer yelded an inche to any Prince, but in- 1458.

1471. The Popish kyngdome continued.

deuered most stoutly not only to maynteine, but also by hooke and by crooke to increase the maiestie of their sea. The histories beare witnesse hereof abundantly.

I will not any further report what the Bysshops of Rome haue committed in our age and within the remembraunce of man, least I trouble the gentle reader to much for they be better knowen then that they neede to be rehearsed. For who knoweth not how great lawlesnesse they haue abused, in transposing kingdomes, in dischargyng subiectes from their dew faithfulnesse and obedience in putting downe and settyng vp of kynges, and in hatching of most blouddy and mortall warres? The horrible trecherie of Alexander the sixth agaynst Charles kyng of Fraunce is well inough knowen, in that he made him take armes vpon him, and called him into the kyngdome of Naples agaynst the kyng of Spayne: and yet for all that did byanby after most trayterously take part with the Spanyardes agaynst him.

Pope Alexander the vi. 1494.

Iulius the second a Lombard practised the Venetian warre, which being the greatest and sorest of all others continewed eight yeares, with exceedyng great bloushed before it could be ended: and stirred vp Lewes kyng of Fraunce agaynst the Venetians: and byanby after led not onely the Venetians, but also all the puissantest Princes and people of Europe agaynst Lewes. Also he behaued himselfe after such a sort in the matter of calling a Councell, that euen the Papistes themselues do greatly blame him and finde fault with him in that behalfe. Yea and euen Onuphrius Panuinius hath blamed this dealing in Iulius the second.

Pope Iuly the second. 1508.

Leo the tenth not onely appeased not the troubles styrred vp by Iulius, but also continewed them, doubblyng mischief vppon mischief, armyng nation agaynst nation, and keepyng promise neither with Germanes nor with Frenchmen.

Pope Leo the tenth. 1515.

Clement the seuenth palled Leo and some of his predecessours. For first he toke part with the Emperour, and afterward slipt away to Faunces the French king, to whom

Pope Clement the seuenth. 1525.

he

he was the occasion of a very great losse. For in the kyngdome of Naples, (whether Lawtreche had brought his army very well appointed by the instigation of the Pope) he lost the greater part of his armye by reason of an vnmercyfull plague that fell vpon them. The storie of Frijndsperg Captein of the Almaine souldyers auoucheth in the eighth booke and the hundred and threescore the leafe, that of foure score thousand, there remained alyue scarcely one thousand and seuen hundred.

What troubles Paule the third the Romish Bysshop wrought vnto Germanie, the warre that was made in the bowels of Germanie commonly called the Protestauntes warre, witnesseth. For he sent an armye of Italians priuily into Germanie, and set the Germanes together by the eares among themselues. Which thyng the storywriters setforth at large. Pope Paule the thyrd. 1546.

As for the outrages of Paule the fourth they be better knowen by reason of his horrible actes yet fresh in remembraūce, then that they nede to be set forth in many wordes. Pope Paule the fourth. 1557.

But all this whole declaration tendeth chiefly to this end: partly that such as haue not yet learned to know the Romish Bishops, and therefore do reuerence and honour them still, may learne to know them euen by their abhominable sayinges and doynges, bearing in minde this faithfull forewarnyng of the Lordes, Ye shall know them by their frutes: and therfore should also so iudge of them, as their sayinges and doynges teach folke to iudge of them: wherwithall be interlaced by the way here and there, some iudgements of certein godly and wise men in former ages, concernyng the Bishops of Rome: and partly that all Realmes and all common weales (which will not wittingly and willingly perishe) (and specially thou noble Realme of England,) should hereafter not onely make no account of the Popes Bulles tyrannously deposing kinges, wrongfully transposing kingdomes, and wickedly alloyling subiectes of their dew faithfulnesse and obedience: but also cast them away and tread them vnder foote as they be worthy. The conclusiō of the whole discourse.

Ye haue heard how great calamities the Popes haue of-
tentymes wrought to kyngdomes and nations by ſuch ma-
ner of Bulles. And he is a wiſe man that can learne to be-
ware by other mens harmes. Therfore if ye be wiſe and
loue to liue at eaſe, kéepe your promiſe that ye haue made,
and obey the Princes whom God hath ſet ouer you: mayn-
teyne peace, and eſchew warres as well inward or Ciuill,
as outward or forreine. And that God may vouchſafe to per-
forme theſe thynges vnto you, pray ye faithfully and diligét-
ly vnto him, perſeuer ye ſtedfaſt in true godlyneſſe and in
the Goſpell of the ſonne of God, and caſt ye away all the
Popiſh toyes, ſuperſtitions, and Idols all together. The
Prince of peace vouchſafe to graunt you theſe thynges,
who at hys commyng into this worlde, brought ty-
dinges of peace to the world, and at his goyng out of
the world left his peace to thoſe that be his, euen
our Lord Jeſus Chriſt graunt you them,
to whom be glorie for euermore world
without end. Amen.

¶ *FINIS.*

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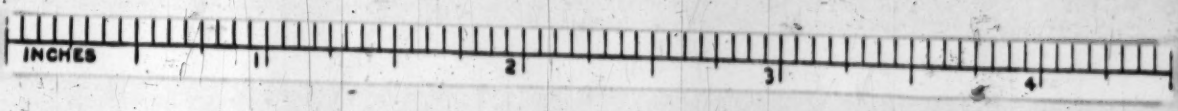
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